Rev. A. Lovell

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RELIGIOUS.

For the Boston Recorder.

IS AN APOLOGY NEEDED?

In looking over the library of a clergyman some years since, I noticed a book with the following title, "An apology for preaching the gospel in India. What then, thought I (before reading the book,) in his sober senses, ever could think an apology necessary for preaching the gospel *any where*. With the New Testament in his hand any Christian ought to consider it more needful to apologize to the world that the commission of Jesus Christ which he gave in his last interview with his disciples, is not the object of every minister, and the duty of sending it, the prime duty of every Christian.

The reader of this article may think it absurd in this age, to offer an apology for the Christian minister who perseveringly pursuing the path of duty; & with untiring self-sacrificing ease, health, and many of the endearments of his own home to execute any part of his commission. But although the Christian community express a preached gospel to be maintained, and would generally assent to the propriety of sending its healthful influence to the benighted heathen, I have thought this course in all its bearings was not sufficiently dear to the hearts of Christians cordially to welcome these ministers of the cross when they come to us as *agents* for any benevolent object in particular. With this impression a few remarks are offered.

When our Saviour, was about to send forth his first disciples he said, "he that receiveth you, receiveth me;" and "whosoever shall not receive you nor hear your words, when ye depart out of that house or city, shake off the dust of your feet; verily I say unto you it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."

Now the inquiry arises whether this meant only to refer to these individual families and cities to whom the first disciples were sent, or whether its application reaches us at the present day; and I should infer from the plain reading of the last verse in Matthew's gospel, its application was designed to be as extensive as its preaching.

In this view then of the sanction by which ministers are commissioned, and the application of the woe denounced against those who reject their messages, and also with the munificent promise of that all powerful Savior, King of kings and Lord of lords, who hath said, that a cup of cold water or its value given for his sake shall not lose its reward; I would ask, how should these messengers be received when they come to us as agents? Suppose the object is to spread before us any part of our own moral wilderness, and urge the importance of its demands on our Christian sympathies,—or should indulge us to lend a helping hand to those who may be sending a reinforcement to some distant missionary station—or to rear a school for the prophets where such needed in our own land; or should some sister church, borne down by opposing doctrines and pecuniary embarrassment thus in a season of extreme distress induce their pastor to go forth; in what light should we consider him? Shall we look upon him as one who asks alms for his own benefit? Shall we turn coldly away and tell of the frequency of such applications, and how much we have done in times past, and infer that a reason for withholding our aid at present? Such benevolence far from the Christian of the nineteenth century. Such would set distant indeed the bright dawning which the consistent believer is watching to behold. *He* will greet them as harbingers of that wished for day; rejoicing in the one case that a token is sent him of the acceptance of his prayer that "the wilderness may bloom as the rose"—that the gospel is reaching the distant nations of the earth and that a new medium is preparing through which qualified laborers may be sent to reap the whitening fields, and from which grateful responses may be sent to reiterated Macedonian supplications; and in the other, while listening to the messenger of a sister church, how will every motive to Christian benevolence press upon the heart, blended with the sacred associations of Paul, and the dear churches for which he suffered so much conflict and weariness and perils, receiving the liberality of one, and conveying to the others the substance which, thus communicated, would afford a grateful sacrifice to the master of assemblies.

If we believe that God governs his moral kingdom now, can we suppose that at a time when the avocations of his servants are so numerous and urgently important as at present, any will be sent on an errand of mercy, who may be slighted with impunity?

LIFE.

For the special benefit of two or three editors, who can find nothing in our remarks about Life and Death, but "metaphysical mysticism" and Swedenborgian "reveries," we copy a few passages from such standard medical authorities as happen to be at hand. They may be of use to others, whose minds are in a similar state.

[We copy only one.—Rec.]

"This distinction between vitality, as the cause of organization and not its effect, has been sadly overlooked, and the oversight has led many physiologists into errors of the most serious description.—It is life, which deposits, organizes and supports the constituent textures of the animal frame; it is not the constituent texture of the animal frame which generates life. Brain and nerve, blood-vessel and muscle are secreted under the agency of life, or organized by the power of life, and are renovated when impaired by the pure instrumentality of life. Life is antecedent to organization, and organization when properly understood implies its pre-existence. Life generates life, and although organization is found in inseparable connexion with life in the present state of being, we see no necessary brotherhood between them; for it is not only conceivable but probable, that life exists without organization, although organization cannot exist without life. While therefore, it may be philosophy to predicate nothing of life as an independent entity, because, never having seen it separate from matter, we know nothing of it in the abstract, it is neither philosophical nor courageous to permit this fear of knowing too much to keep us ignorant of every thing, and because we are unable to analyze the vital principle with the precision of a chemical result, to dismiss the subject from consideration by denying its existence altogether." *Dr. Johnson, M. D. Physician extraordinary to the King of Great Britain.*

This vital principle the celebrated Blumenbach calls *nisus formativus*, or *vis vitæ formatrix*, the *formative power of life*. About half of Blane's Medical Logic is taken up in expanding and applying this idea. "Metaphysical mysticism," indeed! Any thing, which has to do with an idea, is "mysticism" to some people. Every thing is myaticism, which cannot be presented to the fancy by a visible form. Gravitation must be considered as an act of the earth *pulling* distant bodies to itself, as if by a string. Vision, the act of seeing, must be *explained* by particles of light, which strike on the retina and jostle some parts of it, which jostle the optic nerve; which jostles the brain; which jostles the *immaterial* mind. So, too, the will is something which is *turned* about in one direction or another by the force of something which acts upon it from without, as a wheel is turned by water; or it is impelled by some internal "spring of action," like the mainspring of a watch. Regeneration must be explained by telling how the *stream* of events or instruction, being caused to flow in a certain direction by the Holy Spirit, strikes upon the understanding, which is the water-wheel of the mind; and then, how the understanding is connected, by something that answers to rods, cogs, &c. to that other wheel, the Will, so that we may *see how* the Will may be turned round by that which acts on the understanding. Or, perhaps, regeneration is like altering the length or position of the hair spring of the watch, so as to govern its natural motions aright. And then, to make the watch-like thing a responsible agent, there must be found some self-regulating machinery, by which it may push its own regulator back, when it runs too fast, and forward when it runs too slow. A description of all this wheel-work is called the "philosophy of religion." So, too, *Life* is the *union* of the soul and body—their juxta-position, so that they *touch* each other, or their interpenetration, so that the soul *fills* the body, as water fills a sponge; and Death in the *separation* of the soul from the body, as the water is squeezed out or evaporated, and leaves the sponge dry. And Spiritual Life is the union of the soul to God; and Spiritual Death is separating the soul from God and carrying it away, we suppose, to some place where God is not. And every thing which is not said in this spirit, is "metaphysical mysticism," and "resembles the reveries of Emanuel Swedenborg."

All this contemptuous rejection of every thing which cannot be represented to the mind by imagery derived from sensible objects, takes its rise from the unphilosophical doctrine, that all our ideas come in through the senses, or are formed out of what comes in through the senses; for according to this doctrine, all our ideas must be representable under those sensuous forms, or some combination of them, in which they first entered the mind, and whatever cannot be so represented, is to be thrown away, as no idea at all, but mere "mysticism." Hence its followers are led to discard, not only the idea of Life, but, what is far worse, the *true* idea of Spiritual Existence, and to substitute for it, a refined material substance, which they *assert* has none of the qualities of matter, while they continually reason about it as if it had those qualities and no other. This philosophy, both in this country and in Great Britain, is fast losing its hold on men's minds; and when it goes down, a vast deal of the "philosophy of religion" will go down with it.

[*Vermont Chronicle.*

A BIBLE AT COLLEGE.

"His Word shall not return unto him void."

The Rev. Dr. Capers, in moving the Resolution to adopt and print the Report which was read at the Anniversary Meeting of the Charleston Bible Society, on Monday night last, related, in the course of his address, as near as we can recollect, the following Anecdote.

A father of a family residing not far from Columbia, was about sending his son to the South Carolina College. But as he knew the influence to which he would be exposed, he was not without a deep and anxious solicitude for the spiritual and eternal welfare of his favorite child. Fearing lest the principles of the Christian faith which he had endeavored to instill in his mind, would be rudely assailed, and yet trusting in the efficacy of that word which is quick and powerful, and sharper than any two edged sword, he purchased, unbeknown to his son, an elegant copy of the Bible, and deposited it in the bottom of his trunk. The young man entered upon his College career. The restraints of a pious education were soon broken off, and by an easy, yet rapid descent, he proceeded from speculation to doubts, and from doubts to a full denial of the reality of religion. After having become in his estimation wiser than his father, he discovered one day while rumaging his trunk, with great surprise and indignation, the sacred deposit. He took it out, and while deliberating upon the manner in which he should treat it, he finally concluded that he would use it as waste paper on which to wipe his razor while shaving. Accordingly, every time he went to shave, he tore out a leaf or two of the Holy volume, and converted it to the use upon which he had determined, until in process of time nearly the half of the volume was destroyed. But while he was committing this outrage upon the richest gift of God to man—a word, a text, now and then met his eye, and was carried like a barbed arrow to his heart. At length one day, he happened to hear a sermon, which brought to his view his own character, and his exposure to the wrath of God and riveted upon his mind the impression which he had received from the last torn leaf of the blessed, yet insulted volume. Then rushed upon his agitated thoughts a conviction of his guilt, and especially of that act in which he had desecrated the Records of Heavenly Truth. Had worlds been at his disposal, he would freely have given them all, could they have avail in enabling him to retrace his steps, and undo the sacrilegious deed, which in the folly and pride, and wickedness of his heart, he had repeatedly committed. At length, however, he found forgiveness at the foot of the Cross. The torn leaves of that sacred volume, were after all the leaves which served to heal his soul. For they led him to repose upon that mercy of God which is sufficient for the chief of sinners. Let this instance of the amazing grace of God, prove an encouragement to the friends of religion to go on in their sacred work of distributing the word of life. For it is the unchangeable promise of Jehovah, that his "Word shall not return unto him void."

[*Charleston Observer.*

If a sinner comes trusting in his own righteousness, shut him out, saith God; so saith conscience, so saith the law, so saith the devil. But when one comes trusting alone in the righteousness of Christ, let him in, saith God; so saith conscience, so saith the law, and let the devil say a word to the contrary, if he dare.

Cole.

The head is dull in discerning the value of God's expedients; and the heart cold, sluggish, and reluctant, in submitting to them: but the head is lively, in the invention of its own expedients; and the heart eager and sanguine in the pursuit of them. No wonder, then, that God subjects both the head and the heart to a course of continual correction. *Cecil.*

Some birds never make a noise but at the approach of foul weather; so there are persons who never cry to God but when his chastening hand is upon them. This is selfish: what can God think of your religion, if you never seek him but in trouble? *Jay.*

A lively hope is like Myrtillus' shield, which, after the use he had of it in the field; having it with him at sea, and suffering shipwreck, it served him for a boat to waft him to shore, and so preserved his life; this lively hope is a shield on shore, and an anchor at sea.

Brooks.

To comprehend the breadth and length, and depth and height, of the love of Christ, we must first take the dimensions of our own sin. *Adam.*

Rev. Joseph W. Barr.—The brief notice in your Journal for yesterday morning, of the death of this beloved Missionary, has caused a thrill of sorrow in the heart of every Christian who knew him. He was one of the brightest ornaments of the Theological Seminary at Princeton, of superior talents and attainments, and withal of a devoted piety, that made its influence felt throughout that entire Institution. With a Christian fortitude rarely exemplified, he had given himself up, in connection with the Rev Mr. Pinney, his Class-mate in Princeton, to suffer whatever perils might await him and to die in the *Centre of Africa*, for which destination they were on the eve of embarking from a port in Virginia. Mr. Barr had excellent health; an unusual sensibility and flow of animal spirits; his heart was full of kindness to all men; and when I saw him in this city, a few days since, he was apparently one of the happiest men I ever knew. I said to him with a humor perhaps scarcely befitting the occasion, "Mr. Barr, those African Suns will kindle up a fever in your warm blood, and take you off." "Ah well, Brother," he replied, with great tenderness and cheerfulness, "if it is the Lord's will, I think I am willing to die. I suppose it is uncertain how long we shall live but I hope we shall make a beginning, and that others will carry on the work, till, by God's blessing, the empire of the Man of Sin in that country shall be made to tremble." We commended each other to God, and he left me as cheerfully as if he had been just returning from a weary pilgrimage, and the next stage was to take him to *his father's house*. I well knew Richards, and Parsons, and Fisk—but I have known no one in whom the Missionary flame burned apparently more bright than in our lamented Barr, over whose early death the church now weeps. [*Journal of Commerce.*

INTELLIGENCE.

SOUTH SEA MISSIONS.

The Directors of the London Missionary Society have just published a brief view of the results of missionary efforts on the Society Islands, and of the present condition of the natives in respect to civilization and Christianity. We copy now so much of the article as relates to the advances made in the arts and habits of civilized life, education, &c., reserving what is said of the religious state of the Islands for our next.

The interest which continues to be manifested by the Christian public, in the advancement of the Redeemer's kingdom in this quarter of the world, renders it desirable to furnish, from time to time, so far as the communications from the missionaries supply the necessary information, a brief notice of the circumstances of the churches connected with the stations and outstations, and of the general aspect of the whole mission. This appears to be the more requisite, at the present time, as a number of charges though repeatedly refuted, have been recently mixed up with new grounds of accusation, and again put into circulation.

The great object which, from their first arrival in the islands, until the present time, the missionaries have sought to accomplish, has been the spiritual benefit of the inhabitants—their conversion to Christianity—progressive sanctification and meetness for the purity and enjoyment of the heavenly state. In subordination to this, a number of minor objects have engaged their attention. Their endeavors to improve the temporal circumstances of the people, to communicate the blessings of education, and to promote the increase of knowledge, have been pursued in conjunction with the more sacred duties of their vocation; but on account of the formidable difficulties with which they have had to contend, the progress of the people has been less rapid than their friends have expected and desired, and the missionaries themselves have aimed to secure. They have, notwithstanding, solid and cheering grounds of encouragement. Though the most partial view of the progress of the mission must convince every individual, of ordinary discernment and candor, that the disadvantages under which the work has advanced have been of no ordinary kind.

One great impediment to the outward prosperity of the people has been the difficulty of supplying those wants which a more regular and comfortable mode of life has introduced, and in this respect they are placed in circumstances less favorable than those of the New Zealanders and Sandwich Islanders. The adaptation of the soil and climate of the former to the growth of the potato, the valuable timber, and the native flax, which are both indigenous, furnish to them the means of advantageous commerce, which the latter find in the sandal wood, growing without culture, in great abundance on their native mountains. But neither of these, nor any equivalents, are possessed by the inhabitants of Tahiti and the adjacent islands. The spontaneous productions of their country yield to them, with the exception of a few vegetables and the means of raising live stock for the supply of shipping, no articles of profitable barter with foreigners. The introduction of implements of iron, and of other manufactures of civilized countries so essential to the improvement of the people, having been in proportion to the returns they were able to make, has been exceedingly limited. Another fertile source of difficulty has been found in their previous irregular and indolent habits of life. A state of society more dissolute and opposed to steady application and industry than that which prevailed among them prior to their renunciation of idolatry cannot well be imagined; and although the general and outward operation of those propensities, which heathenism had nurtured and matured, was restrained, almost universally, when the Islanders first professed Christianity, numbers were influenced only by the excitement of feeling, in favor of the new religion, which then appeared to pervade all classes, and have remained destitute of every thing connected with Christianity, excepting its name. These afterwards found, as might be expected, their former inclinations too strong to be restrained by the feeble resistance which public opinion interposed; and though they did not revive the worship of the idols or the cruelties of human sacrifice, they returned, in a great degree, to their former indolence and vices. To enable a people, whose resources scarcely ever exceeded the demand for the supply of their daily wants, to obtain the means of realizing the conveniences and comforts of comparatively civilized life—to induce them to substitute kindness for the most relentless cruelty—integrity and virtue for the practice of every degree of iniquity and fraud—and habits of persevering application and industry, for a life of perpetual idleness and change—was part of the work which the missionaries attempted, and in which, though, as already noticed, in very many instances they have met with bitter disappointment, they have, in others, been cheered with the most encouraging success.

That a number of the natives are still ignorant, and improvident, vicious and indolent, and consequently destitute of the means of personal and domestic comfort, and that some exhibit all the deformity of iniquity which European profligacy has ingrafted on their aboriginal vices, is not denied; and the fearful extent to which this would have prevailed, but for the conservative influence of Christianity, cannot well be imagined. Yet the entire community is not composed of such individuals as some, who in their claims to veracity, draw largely on the credulity of their readers, would have us believe; nor do they form the majority, any more than the most abandoned and profane may be said fairly to represent other communities in which Christianity is professed.

Indolence, from the force of habit, and the warmth of the climate, &c. is still one of the greatest barriers to the rapid improvement of their temporal circumstances; but it is not too much to affirm that the average amount of labour is double, and, in many instances, four times greater, than it was while they were heathens. More land is cultivated, and a number of articles, useful to the natives, and valuable in barter with foreigners, have been added to those formerly grown in the islands. Among these may be mentioned, without enumerating several kinds of edible roots, vegetables and fruits—a superior sort of cotton, coffee, indigo, and Indian corn. The latter, it is true, has not been cultivated to any great extent, but is now to be found among the productions of the islands.

The attempts to introduce the manufacture of cotton, have not succeeded so well as was anticipated; neither have they entirely failed. A number of the natives, it is stated by the Missionaries, are capable of spinning the cotton grown in the islands, and weaving it into cloth. The people at some of the stations have also been taught to make soap and salt, to prepare tobacco and to manufacture sugar. Though these articles have as yet been produced only in small quantities, it is probable that, as the population increases, and their habits become more industrious, they will hereafter be furnished in far greater abundance, and may become valuable commodities of trade for articles of apparel or other European manufactures.

Besides a knowledge of rope-making, turnery, carpentering, and the art of working in iron, in which a number have made a creditable proficiency—and some have been employed by European traders, and at regular monthly wages, as smiths—the preparation of lime and the construction of more neat and comfortable dwellings, they have been instructed in the art of boat and ship-building, after the European manner. This being a species of occupation peculiarly suited to their circumstances and taste, has been followed with great avidity; and though attended with some failures, as was to be apprehended from the paucity of materials for their construction and scanty means of keeping them in profitable employ, the natives have exhibited a degree of improvement that has excited the admiration of many, and convinced all, who have compared their present vessels with those which they formerly used,—that they possess abilities, and are capable of a measure of perseverance, which warrant the anticipation of very respectable attainments in this valuable branch of practical knowledge. The Missionaries were the first to teach them this art, and to their enterprise, and the labours of those whom they have employed, they are chiefly, if not entirely, indebted for their means of subsequent improvement.

In order to increase their resources, useful animals have been taken to the islands and some of them thrive well, especially goats and cattle. The latter were introduced and preserved by the missionaries, and for some time belonged exclusively to them, or those immediately connected with them; but they are now possessed by the greater part, if not all, of the chiefs, and many of the people, who appear exceedingly fond of them, and render them remarkably tame. They are now so numerous that it is stated ships may be supplied with fresh meat at the moderate price of three pence per pound. This, while it will prove a great benefit to the natives, will be peculiarly advantageous to the masters of vessels visiting their ports for refreshments, on the obtaining of which the health of their crews, and the consequent success or failure of the voyage, so greatly depend. Horses have also been taken to the islands, and, though not numerous, are possessed by a number of the chiefs.

The difficulties that attended their improvement, by means of education, have been equal to those which have retarded their outward prosperity. The same natural indolence and restlessness of disposition which rendered them so averse to steady labour, with the spade, the saw, or the hammer, made the confinement and application, requisite to acquire even the first rudiments of education, equally irksome. These difficulties, the patience and perseverance of the missionaries have, in a great measure, overcome; and, without entering into details, it may be confidently stated, that throughout the Georgian and Society Islands, with the exception of those who are in the early stages of childhood, and those who were far advanced in years when Christianity was generally professed, and perhaps even without these exceptions, the majority of the inhabitants are able to read all the books that exist in their language. That language, it will be remembered, the missionaries had first to acquire, to construct its frame-work from the very foundation, arrange it in regular order, and present it in a written form to the people, with scarcely any aid besides what they derived from the frequent uncertain and perplexing oral explanations of the natives, to whom, at the time, the design and use of letters was utterly incomprehensible. The books in the Tahitian language do not afford much variety of subject, but they include some that contain the foundations of all profitable wisdom—viz., the whole of the New, and some parts of the Old, Testament; and though many, who formerly sought these with apparent eagerness, now neglect them, by multitudes they are highly prized.

The labours of the printing-presses in the islands are increased, and become every year more important. They are superintended by the missionaries at the stations in which they are established, but worked by native printers, who have been taught to perform, with credit and despatch, the mechanical part of the operation. By these means the demand of the original mission is supplied; and books are also furnished, with comparative facility, for the use of the inhabitants of the numerous and populous islands among which the native teachers are labouring. The extent to which this is done will appear from the circumstance that Mr. Darling, during a recent voyage to the islands in the south and east of Tahiti, distributed books to upwards of a thousand applicants in three islands only. And Mr. Barff observes, in communications recently received, that before commencing his voyage to the west he had printed 8000 copies of a small book in the Rarotoa dialect, a series of arithmetical tables for the use of the schools, and an edition of 13,000 copies of an elementary work for the use of the outstations connected with the Leeward Islands. These had been completed during the year ending December, 1831.

Schools are still maintained, and regularly attended both by the adults and children, though not so punctually as at first, especially by the latter. On the part of the adults, and many of the children, this arises from the necessity they now find of devoting a greater portion of their time to the cultivation of their lands, or from their natural opposition to the moral principles inculcated in the instructions they receive. The irregular attendance of the latter is sometimes occasioned by their accompanying their parents to their plantations, but chiefly by their impatience of continuance at one occupation for any length of time, their love of rambling, their native indolence, fostered by the warmth of the climate, the facility with which the bare means of subsistence may be obtained, and the inclination numbers of them manifest towards the habits of dissipation which so many efforts have recently been made to revive in the islands. In allusion to this subject, Mr. Davies, in one of his recent letters, observes, "The schools and different meetings are well attended, though few of the youth seem seriously inclined, which is a source of grief both to their parents and myself; but means for their improvement are not neglected, and many prayers are offered in their behalf."*

* Extract from a letter to Mr. Ellis, dated June 1, 1831.

A HEATHEN CONFESSING CHRIST.

In the London Missionary Register, for August, 1832, we find the pleasing narrative which follows, of the renovated views and feelings produced in a heathen of India. The account is from the journal of Mr. Richards, a Catechist at Meerut, India within the Ganges, and is dated Sept. 7, 1831.

This morning an interesting circumstance has occurred. A stranger came, and inquired of my servants, "Is the Padre at home?" "Yes."—"Go to him, then, and say that a man from Chebeypore, near Futtyghur, is come to see him; one who has faith in his word." He was readily admitted; and after the customary native salam (salutation) he asked me if I remembered him. I examined his countenance, and said, "I have some faint recollection of having seen you before; but cannot tell where or when it was." He gave the following account of himself, heaving a very deep sigh as he began, and with a softened and melancholy a tone of voice, that I was exceedingly affected:—"I lived, about six years ago, in a small hut, next door to a native Christian Convert, named Thakoor. He was what people call a Portuguese, and left his Roman Catholic Profession to join your Congregation. I had many opportunities of accompanying him to hear your discourses, both at the river-side, and at your Hindoostanee Services; and I was glad to go to them, when business or duty elsewhere did not prevent me. I worked as a gardener. Thakoor died: you delivered a funeral discourse at his burial, and I was one of the congregation.—Your words were, *For dust thou art, and unto dust shalt thou return.* Soon after this, I was myself taken seriously ill: I was very sick: it was near unto death.—I sent for you, and told you, 'Your frequent discourses have sunk into my heart; more particularly that at Thakoor's death. I am determined to renounce Idolatry, and embrace Christianity.' But I told you also, 'I am so very ill, that I must go home to my relations at Chebeypore, because I think I must die.—Only I have sent for you to tell you, that all my trust is in Jesus Christ, the Son of God. I believe He is *the Saviour of the world and the True God.* I do not know whether God will spare my life; but if He does, I will return to you, and you will remember me, after what I have stated to you.' The next day I went away from Futtyghur. On my unexpected recovery, I came with the hope of finding you still in the same place; but you were gone to Muttra. Not having the means of prosecuting my journey so far, I remained at Futtyghur till I had saved a little money to bear my travelling expenses, and then set off for Muttra.—On reaching this place I was again disappointed, and was directed to Agra. I went and sought out the Padre there; but I saw at once 'This is not the man of whom I am in search.' A Native Christian woman told me I should find you at Delhi: I went, and saw, and heard, the Padre there; and again I said, 'This is not the man.' Further inquiries induced me to come on to Meerut; where several people told me you were sure to be. I am come, and, by the mercy of the Lord Jesus Christ, I have found you." I well remember this man, and the truth of the opening of his story. I recommended him to refresh himself, when I might hear further what he had to say.

In a subsequent conversation he went on to tell me that he had made known to his wife his intention of embracing Christianity. She exclaimed in reply, "Do not on that account forget or forsake me. *Thy God* must *be my God*, and whatever be thy way, that shall be mine." He remained a few days, appearing comforted and very happy in his proposed change.—He took leave; and is gone to bring his wife and family to Meerut.

MISSIONARIES IN JAMAICA.

A London correspondent of the N. Y. Journal of Commerce, under date of Sept. 22, says:

"The late disgraceful resolutions of the West India planters will have an immense effect upon the elections. Not a single friend of the colonists will be enabled to get returned by any open constituency. The anti-slavery society have issued 200,000 verbatim copies of the declaration, printing in large letters that part of it which pledges the lives and fortunes of the subscribers to expel *all sectarian preachers* from the Island. It is understood that government have issued instructions to the authorities in Jamaica, to institute legal proceedings against the authors of the declaration, and the ministers have also expressed a determination to issue new orders, (in council) which will be most rigidly enforced."

The declaration referred to is that, we suppose, of the Colonial Union, an Association formed for the very purpose of expelling dissenting missionaries from the island. At a meeting of the Colonial Union of the Northside parishes, held about the last of July, the following Declaration was adopted:

"We the undersigned, most solemnly declare, that we are resolved, at the hazard of our own lives, not to suffer any Baptist or other sectarian preacher and teacher, or any person professedly belonging to those sects, to preach or to teach in any house in towns, or districts of the country where the influence of the Colonial Union extends; and this we do—maintaining the purest loyalty to his Majesty King William the Fourth, as well as the highest veneration for the established religion, in defence of social order, and in strict conformity with the laws for the preservation of public peace—to shield this portion of his Majesty's Island of Jamaica against insurrection and future destruction."

This was signed by the chairman and all the members present. James L. Hinton, Esq. chairman gave the following explanation of the objects of the Union:

"He could not conclude without adverting to the many questions that had been put to him, as father of the Union, as to what were the duties required of the members; he had committed to writing what he considered them to be, and which he would read, viz.: First, to support the Established Churches of England and Scotland. Secondly, to expel the sectarians, and other incendiaries from the island. He said other incendiaries, because there are men not clothed in the garb of religion, who are promulgating treason and rebellion, and who are enrolled in the ranks of our bitterest enemies. Thirdly, to give no employment to any of their proselytes. Fourthly, to hold every man an enemy who fosters or encourages them. It is requisite to do so, that they should be taught to feel that they will not be allowed to foster these canters, to the destruction of the island. He was sure that if this resolution were strictly adhered to, they would drive them away. Fifthly, to be ready and prompt in assembling on every requisite occasion. This was a most important part; and it had afforded him considerable gratification to witness the immense number that had gathered together in 24 hours on a recent occasion at St. Ann's; and he trusted that a similar alacrity would be every where displayed whenever it should prove necessary. Sixthly, to risk their lives in expelling the enemies of the country. And, finally, to strain every nerve to preserve this island to our gracious Sovereign, King William the Fourth. These he considered as the principal duties of the members of the Colonial Union, and he hoped every man present would act up to them." (Cheers.)

The Church in the West.—A meeting was held in St. George's Church on Monday evening last to devise means of aiding the Protestant Episcopal Domestic and Foreign Missionary Society in the extension of their operations in the Valley of the Mississippi.

President Duer having been called to the chair, several interesting and animating addresses were delivered by the Rev. Drs. Smith, M'Ilvaine, Richmond, Col. Coulson, and others, describing from personal knowledge and observation the extreme destitution of religious privileges in that district of country, and urging with the most eloquent earnestness immediate and active measures for the spiritual relief of its inhabitants. It was convincingly demonstrated that an opening was offered for the introduction and establishment of the worship of our venerable and pure Church at this moment, into a country destined, in all human probability to become immensely populous, which it was the duty of pious and charitable churchmen to improve with zeal and fidelity.

A subscription, with reference to the objects of the meeting had been previously obtained by a clergyman from seven individuals, for five years, of $100 per annum; this paper was handed in at the meeting.* In addition, three subscriptions were received of $50 per annum, for five years; and one each for $1 and $15. A collection made at the time, resulted in the contribution of $175 71, the whole being designed for the promotion of the church in the western and south-western States. Also a subscription of $20 per annum for five years, toward the support of an additional professor in Kenyon College. [*Churchman.*

* Since the meeting, the additional sum of one hundred dollars for one year, has been obtained by the same clergyman.

Convocation of the Clergy.—Some of the Clergy of the diocese of Durham have been reviving a project

which has been talked of before—that of again calling into existence, or rather activity, the convocation of the clergy, for the purpose of consulting on the reforms in the Church which circumstances demand. Two memorials have been presented to the King and the Bishop of Durham by these clergy, who seem to entertain the idea that a discussion in convocation should precede the proposal in Parliament of any measure affecting the church. [London Globe.

General Protestant Episcopal Sunday School Union.—The evening of the first day of the Convention's Session, was devoted to the business of this institution, and the religious services which usually conclude it. At a meeting held at five o'clock, the second Triennial Report of the Board of Managers to the Society was read and accepted. From the report it appears, that, as far as can be ascertained from accessible documents, (very imperfect, however, it is believed,) there are now sustained within our church, 612 schools, 329 of which are auxiliary to the Episcopal Union. Of these 270 report 3,420 teachers, and 311 report 30,429 scholars. The venerable Bishop White presided at the meeting of the Society, and remained during the subsequent services, which were closed by him with appropriate collects and the benediction. The sum collected after the sermon was $131 87. [Churchman.

Beaufort, S. C.—Extract of a letter to the Editor of the Ch. Index, dated Beaufort, Oct. 15, 1832.—"It is now about twelve months, since strong indications were seen that the Holy Spirit was working in the minds of many in this place: and the hopes of God's children were more than realized in the revival that commenced at the beginning of last November. The work has never subsided altogether, frequently numbers have been added to the church. But for the last two or three months considerable excitement has prevailed in the colored population; many who had long been united to the different societies among them have been awakened from a cold and indifferent state to an earnestness for the salvation of their own souls, and also for the souls of their fellow-men.

Perfectly acquainted as you are with the state of society here, you know the means afforded them of obtaining a knowledge of the way of salvation. A Christian feeling and solicitude for them in particular, have been more deeply felt, and increased exertions made to instruct, and bring them to the knowledge of the truth as it is in Jesus. And blessed be God, the labor has not been altogether in vain. Converts are now seen flocking unto Zion as "doves to their windows." The courts of the Lord's house are crowded. The number of inquirers is so increased, that it has been judged expedient to open a door to hear experiences monthly; and the result has been, monthly administrations of the ordinance of baptism. But as our communion seasons still continue quarterly, the largest number of applicants always appear at those times. At our last communion season which took place yesterday, there were twelve white, and one hundred and five colored persons buried with Christ by baptism; and many, who from the lateness of the hour in which they applied could not be heard. "Surely it is the Lord's doing, and it is marvellous in our eyes."

The whole number added to the church the last twelve months, is two hundred and fifty-nine, of which one hundred and ninety-two are colored persons. The work is not confined to this island, considerable awakenings are taking place in the adjacent islands, and large accessions of number may be expected."

Germany.—The religious movement continues in Germany, corresponding to the political movement. The archbishop of Friburg addressed a pastoral circular to the clergy of his diocese, urging them to desist from their efforts to do away the celibacy of the priests. And the curate of Schoenfeld, in Bavaria, has been suspended from his functions for having preached erroneous doctrines, and for having demanded the abolition of this celibacy.—*Paris Protestant, Sept.* 1.

Geneva.—The *Journal de Geneve* announces, on the credit of a particular correspondence in Wurtemburg, that several Catholic priests of the mountains of the Black Forest have renounced celibacy, and if molested by authority, are determined to go over to protestantism.—*Ibid.*

British Benevolence.—The income of the principal religious societies supported by voluntary contributions, for the year ending May, 1832, has been as follows.

British and Foreign Bible Society	£81,700
Wesleyan Methodist Missionary Society	48,200
Church Missionary Society	48,700
London Missionary Society	34,000
London Hibernian Society	9,800
Society for promoting Christianity among the Jews.	11,000
British and Foreign Seamen and Soldiers' Friend Society	5,000
Religious Tract Society	3,300
Irish Evangelical Society	3,000
Home Missionary Society	4,000
Naval and Military Bible Society	2,700
Prayer Book and Homily Society	2,700
British and Foreign School Society	2,500
Continental Society	1,900
Fort of London Society	700
Christian Instruction Society	600
Ecclesiastical Knowledge Society	440
Sunday School Society	340
London Itinerant Society	390
Society for the Observance of the Lord's day	240

The Society for the Propogation of the Gospel in Foreign Parts, the Society for Promoting Religious Knowledge among the Poor, the Baptist Missionary Society, and various other minor institutions, not making up their annual accounts in May, are not included in the above summary. If these were added, the gross amount contributed voluntarily in this country for the support of religious institutions for general purposes, would exceed £300,000 annually. [*Nottingham Review.*

BOSTON RECORDER.

WEDNESDAY, NOVEMBER 21, 1832.

De Sacy apologizes for the imperfections of his Arabic Grammar by speaking of it as a job undertaken by order of Napoleon who required it in a specified time. One is tempted sometimes to wish that learning and talent in this country were under the control of some autocrat, wise and good enough to give them the right direction, and energetic enough to *task* them. So extensively is intellectual and moral power wasted on trifles, or abused to improper and pernicious purposes, or suffered to lie dormant, while the dearest interests of society and the eternal well-being of souls are endangered for want of the healthful influence which they might exert, that one can hardly wait with any patience for the tardy operation of conscience in the matter. A visible task-master, and rewards and punishments evidently near at hand, seem necessary.

Look at this Commonwealth, with its hundreds of clergymen and physicians and lawyers—its able and intelligent merchants, manufacturers, farmers and mechanics—its colleges, with their scores of learned Professors and their extensive apparatus—its academies and schools, bringing the results of ages of intellectual toil to each man's door, and furnishing aids, by which the lowliest child may rise to any height in which his talents can sustain him—its newspapers and magazines, its presses and bookstores and mails, rendering it easy to circulate a valuable thought or kindle up a worthy feeling throughout the whole mass of its population at once! What but unpardonable laziness or perversity, can prevent such a people, so situated and so blessed, from pressing forward rapidly with one mind towards the attainment of the great objects of civil and social life and of human existence?

Some book for the evidences of human depravity in the more aggravated instances of *individual* guilt. It is often more instructive to examine mankind in masses. How does it happen that, with so many blessed influences to operate on our race, we are still, after the lapse of six thousand years, so far from what every man's conscience tells him we ought to be? Has the race been constantly advancing in knowledge and goodness under the educational influences of Divine Providence, or not? If it has, how degraded must its state once have been, and how did that degradation occur? If it has not, how deep-rooted and unyielding must be the perversity which has so long been proof against every thing that God has done to overcome it! Surely we were not created incapable of attaining the character that conscience requires us to possess! We are driven therefore unavoidably, by our history as a race, to believe in a Fall of Man. There is no escaping the conclusion, except by willful ignorance, or manifest blasphemy.

The same truth is forced upon our attention by the history of different communities and nations. Since the world began there has not been found any people duly regardful of the light vouchsafed them from Heaven. On the contrary, the history of the human character everywhere and in all ages, is the history of a conflict between good and evil—the good from above, the evil in man's heart. *The light shineth in darkness;* and always serves to make the darkness more visible. Considering the means that have been used, in the providence of God, for two hundred years, to bring about such a result, what ought to be expected of Massachusetts, but that every heart within its limits should glow with the love of truth and holiness, and every hand and voice and soul be active in the glad service of *Him that loved us, and washed us from our sins in his own blood?* Have we not had abundant instruction—ample opportunities and facilities for coming to the knowledge of the truth? Have we not enjoyed in all our towns and in every neighborhood, from generation to generation, the light of Christian character and example? Has not the Spirit of the Living God dwelt almost visibly in the midst of us, now in "the upright heart and pure," and now effecting in individuals and families and neighborhoods, transformations of character that nothing but the blindest infidelity could ascribe to anything but a special influence from Heaven? Yet, after all, how slight—what a very trifle, is the influence of truth among us! How few there are, who even profess to love and serve their Maker! And how far are we from seeing, in the character and conduct of *any*, the full impress of the Divine Word! Instead of finding "good ground" everywhere, it takes but imperfect root in here and there a heart; nowhere is the soil prepared beforehand—nowhere does it seem genial.

Perhaps, after all, the evidences of depravity are nowhere stronger than in the characters and lives of those Christians who are in circumstances the most favorable to the cultivation and exercise of the Christian virtues. In our own community, for instance, the advantages for attaining to the stature of perfect men in Christ are many and great. There is no apology for a worldly spirit, where the necessaries and comforts of life are so easily obtained and a large inheritance for one's children is so little to be desired; nor can listlessness and inactivity be excused where there is so much to be done for the promotion of the Gospel and where efforts in the cause of truth are so soon, so manifestly, and so abundantly rewarded. Yet what a new and delightful aspect would the whole community at once assume, were Christians to become what they ought to be—holy, prayerful, studious, active,—employing *every talent* given them to the best advantage!

The difficulty is in the heart. The Taskmaster has not prescribed certain outward acts merely, and does not stand visibly before us, to command and enforce obedience by pains and penalties inflicted on the body or the estate. He has only left us his written word, addressed to "the inner man of the heart," and prescribing the one Great Law to which we must conform ourselves, with just specifications and illustrations enough to make it easy for us to understand and apply it. And therefore it is—because the law is *spiritual*, and addresses itself to the *conscience*,—that disobedience disturbs our tranquility so little. The sense of the Divine presence and of the divinity of the Law is so faint and inconstant, and conscience so callous, that we sin—especially by omitting things that we ought to do—almost without compunction; and so the salt of the earth loses its savor; and the light of this world becomes dim; and the powers of darkness triumph; and the souls of men, instead of being enlightened and saved, become more and more corrupt, till they perish forever.

When thinking of these things, therefore, one is tempted, as we said at the beginning, to wish for a *tasking* of talent, especially among Christians, made so plain and enforced in such a way as to *compel* performance. But the wisdom and benevolence of the present arrangement cannot be doubted; and indeed its superior efficacy, as a means of intellectual and moral discipline, to any other, is sufficiently evident. We can only labor, and pray, and hope, that those who are in any degree awake on the subject may be careful not only never to neglect the gift that is in themselves, but to do what in them lies to give the requisite impulse and proper direction to such neglected or abused talent as they may find in others. How long shall this incubus of apathy and worldliness press upon the church! Where are the active spirits that will unite to rouse her from her lethargy and teach her to go forward in self-cultivation and in benevolent activity, with something of that untiring vigor which the wants of suffering men demand and the love of Christ inspires?

DEATH OF CHARLES CARROLL.

Charles Carroll, of Carrolton, the last surviving signer of the Declaration of Independence, died at his mansion house in Baltimore at 4 o'clock on Wednesday morning last, in the ninety-sixth year of his age. The following sketch of his life is from the Baltimore American:

He was born on the 20th of September 1737, at Annapolis, in this State and consequently was, at the time of his death, in the *ninety-sixth* year of his age. He descended from a highly respectable Irish family, who had emigrated to this country in the reign of William and Mary. At a very early age he was sent to St. Omers to be educated; thence, after a short time he was removed to Rheims, to the college of Louis Le Grand; and thence to one of the best institutions in France for the study of civil law. After becoming well versed in this science, he passed over to London, and commenced his term at the Temple for the study of common law. After finishing his studies and his travels, he returned to his native land at the ripe age of twenty-seven. At this period the discussions between the mother country and the colonies commenced, and were soon after carried on with great warmth. Mr. Carroll did not hesitate but took side with the lovers of liberty.

He wielded a ready pen, and was soon known as one of the most powerful political writers in Maryland.—He foresaw early that an appeal to arms must be made, and boldly recommended preparation.

Early in 1776, he was sent as one of a commission to Canada, to induce the people of that province to join us in opposing the mother country. The disasters which had previously befallen our arms in that quarter rendered the mission ineffectual. He returned in June 1776, and instantly repaired to the convention of Maryland, of which he was a member; and there, urging them to withdraw the instructions they had given to delegates in congress, not to vote for independence, at length succeeded. He was appointed a delegate to congress. On the eighteenth of July, he presented his credentials to the continental congress at Philadelphia, and on the second day of August following subscribed his name to the immortal instrument. He was considered at the time, as one of the most fearless men of the age; for he had more to risk, in point of property, than any other man in the whole community, Hancock not excepted. On the first day he entered congress he was appointed to the board of war, of which he was an efficient member. During the whole of the war he bore his part with unabated ardor, often being at the same time a member of the convention of his native state and a member of congress; a double duty, which required great energy and industry to perform; but, so ably did he discharge his duties, that both bodies were satisfied with his attention to each. In 1778, he left congress, and devoted himself to the councils of his native state. When the constitution of the United States went into operation, Mr. Carroll was elected a senator from Maryland, and took his seat in the city of New York, at the organization of the government, on the thirtieth of April, 1789. He was elected a second time to this situation.

In the year 1801, he quitted public life at the age of *sixty-four*—and for *thirty years* and upwards, has passed a life of serenity, tranquil happiness and prosperity, till in the fullness of years and honors, the Patriarch has been gathered to his fathers.

On the receipt of the intelligence of his death at Washington, the following order was issued by the President:

The last survivor of the Signers of the Declaration of Independence,—he who for many years has been the precious relic of the band of July 4th, 1776,—is no more! The death of Charles Carroll of Carrolton, is announced to us.

As a remark of the respect due to the occasion, the Offices of the United States Government in this City will be closed to-morrow, the 16th instant. Andrew Jackson.

Washington, Nov. 15th, 1832.

The funeral was to take place on Saturday, the arrangements being made by the City authorities of Baltimore. A Committee appointed by the Mayor and City Council visited Washington with an invitation to the President and Heads of Department to attend on the occasion. The President declined on account of the urgency of his official engagements.

Thus at the close of a warmly and bitterly contested election, the people of the United States are in the most impressive manner called upon to consider the use that they have made of the rights and privileges secured to them in the Providence of God, by the wisdom, and valor, and *piety*, of their fathers. Let every freeman question severely his own conscience, whether he has always used the elective franchise, the enjoyment of which he owes to the Divine blessing on the labors of men now in the grave, with a pure and considerate regard to the well-being of his country—whether that country suffers or is liikely to suffer, from his neglect, his unworthy partialities, or his narrow or sinister views—whether his life, public and private, has been governed by principles conducive do the perpetuity of our happy institutions, and to the attainment of their high moral ends—and whether he has done what he could to make such principles prevalent and influencive throughout the community. What was the spirit of '76? What was the spirit of the Pilgrims? Does the same spirit now pervade our cities and villages, and warm our firesides, and preside at our ballot boxes, and manifest its presence and power in our halls of legislation? These are questions that we ought to *think of;* for be assured, that, without the spirit and principles that have made us what we *are*, we cannot long maintain our present position, and much less can we go onward towards what we *ought to be.*

FUNERAL OF DR. SPURZHEIM.

The funeral of Dr. Spurzheim was attended on Saturday afternoon at the Old South meetinghouse. After prayer by Rev. Dr. Tuckerman, Dr. Follen, of Harvard University, by birth a countryman of the deceased, delivered an Eulogy, which was listened to with deep interest. The exercises were closed with the following Ode, written for the occasion by the Rev. Mr. Pierpont and sung by the Handel and Haydn Society.

ODE.

Stranger, there is bending o'er thee
  Many an eye with sorrow wet:
All our strickened hearts deplore thee:
  Who, that knew thee, can forget?
Who forget what thou hast spoken?
  Who, thine eye—thy noble frame?
But, that golden bowl is broken
  In the greatness of thy fame.

Autumn's leaves shall fall and wither,
  On the spot where thou shalt rest;
'T is in love we bear thee thither,
  To thy mourning Mother's breast.
For the stores of science brought us,
  For the charm thy goodness gave
To the lessons thou hast taught us,
  Can we give thee but a grave?

Nature's priest, how pure and fervent
  Was thy worship at her shrine!
Friend of man, of God the servant,
  Advocate of truth divine—
Taught and charmed as by no other
  We have been and hoped to be;
But, while waiting round thee, Brother,
  For thy light—'t is dark with thee.

Dark with thee!—No; thy Creator,
  All whose creatures and whose laws
Thou didst love,—shall give thee greater
  Light than earth's, as earth withdraws.
To thy God thy godlike spirit
  Back we give, in filial trust:
Thy cold clay—we grieve to bear it
  To its chamber—but we must.

The house was crowded; and the Boston Medical Society with a large number of citizens of Boston, Cambridge, &c. followed the remains to the cementary under Park street meetinghouse,—whence they are to be ultimately removed to Mount Auburn, unless otherwise ordered by his relations.

YOUNG MEN'S BIBLE SOCIETY.

A meeting was held on Wednesday evening last, in St. Paul's Church, for the formation of the Boston Young Men's Bible Society. Edward Tuckerman, Esq., was called to the chair, and Dr. Z. B. Adams appointed Secretary.

After the reading of the 55th chapter of Isaiah, by the Rev. Mr. Stone, Mr. Bringham, Secretary of the American Bible Society, explained the object of the meeting, and stated important facts showing the desirableness of the proposed measure, &c. The meeting was then addressed by the Rev. Messrs. Malcom, Blagden, and Gannett of this city, and by T. R. Green, Esq., President of the New York Young Men's Bible Society. The two latter spoke in support of a resolution, "That the blessings which the Bible has conferred on the older sections of this country, impose on us the obligation, and afford us encouragement, to engage in efforts to extend the same sacred volume to the inhabitants of our new settlements, and to the destitute in foreign counties."

A constitution was then read and adopted, and 36 directors from different denominations, appointed, with power to elect their own officers. On motion of the Rev. Mr. Stone, it was resolved, that, in the opinion of the meeting, early measures ought to be adopted by the Directors to increase the number of members of the Society by application to young men in the different religious Societies. The Directors appointed are:

Wm. F. Otis, Esq. James C. Dunn, Edward Reynolds, M. D., Josiah F. Bumstead, Matthew Bolles, Jr., John Jeffries, M. D., Frederic T. Gray, Wm. J. Hubbard, Henry Edwards, Stephen H. Cleaveland, Henry Dyer, M. D., Robert Waterson, Jr., Samuel H. Walley, Jr., Wm. W. Stone, Otis Daniel, Wm. Grubb, Wm. R. Sumner, John Stimpson, Charles A. White, Lewis Cazenove, John Doggett, Jr. Lewis J. Stoddard, Jonathan French, Jr., John A. Bolles, Samuel Wales, Jr. Prince Freeman, William T. Eustis, William A. Brewer, Ebenezer Smith, Jr., George E. Head, Charles Messinger, Benjamin Howard, Benjamin Seaver, Michael K. Simpson, Oliver Lincoln, William L. Beal.

At a meeting of the Directors on Thursday morning, the following officers were elected:

Edward Reynolds, M. D. *President.*
Benjamin Seaver, N. R. Cobb, J. C. Dunn, W. W. Stone, } *Vice Presidents.*
S. H. Walley, Jr. *Treasurer.*
John A. Bolles, *Secretary.*

Journal of Humanity *vs.* the Supreme Court.—We had not read, till our paper was nearly ready for the press, the article on the Indian Question in the last number of the Journal of Humanity; and of course have neither time nor room at present to state the grounds of our utter astonishment that a man of so much sense and so good principles as the Editor of that paper generally shows himself to be, should be led, we know not by what influence, to come before the public with views so shallow and absurd in themselves and so pernicious in their tendency. One remark, however, we will make now:

Supposing the Editor's reasonings about the savage and the civilized title to land, to be all correct (and they are heaven-wide from being so,) the application of them to the case in hand is utterly and palpably precluded by the fact that the Cherokee title recognized in express terms by the Treaties, especially the later ones, is to all intents and purposes, a *civilized* title, as any one may see by glancing at their contents. Even the Treaty of Holston, entered into forty years ago, is enough to overthrow the whole argument. The Treaties of 1817 and 1819 are still more explicit.

Important decision.—A Pittsburgh paper states that in the case of the *Methodist Church of Pittsburg vs. S. Remmington and others*, in the Supreme Court for the Western District, Pa. in Sept. last, 'the decision of the Supreme Court, as announced by the Chief Justice, was in substance, that the trust above mentioned, or in other words, that so much of the deed of conveyance as gave to the general or annual conferences, or to the preachers of the Methodist Episcopal Church, any interest in or control over the property in question, or its revenues, is illegal and void. And that the property belongs to those who purchased and paid for it.'

The conveyance was made in the form prescribed for such instruments in the Methodist Discipline, and the suit was in effect between the "Methodist Episcopal Church" and the "Protestant Methodists,"—the object being the possession of a Chapel, which the latter, while members of the Methodist Episcopal Church, had "purchased and paid for." Whether the grounds of the decision in favor of the Protestants were such as to affect the tenure of the immense property held by the Methodist Episcopal Church in different states, we are not informed.

Assertion.—In every Protestant state, as well as in Popish countries, the most numerous sect claims the title of the Orthodox, and of course *looks down on the people of the smaller sects as on a lower order of beings.*—Ch. Reg.

Proof.—The terms "liberal Christians"—"liberal Christianity"—"religion for enlightened minds," &c. &c., by which the—orthodox? describe themselves and their speculations!

Congress of Nations.—A Pamphlet in favor of a Congress of Nations for the amicable adjustment of national differences, has just been published at Richmond, Va. A few copies are for sale at Hyde & Co's Bookstore, in this city.

The Whiskey Ration.—The reader is referred to our last page for an important and most gratifying document—an *Order from the War Department abolishing the whiskey ration in the United States Army.* It is honorable to the Secretary of War and to the country.

Daniel Frost, Jun. Esq. being invited to accept an agency in the State of Massachusetts, has resigned his office of Secretary of the Connecticut State Temperance Society; and the Rev. John Marsh, late Secretary, at the request of the Executive Committee, has consented to resume that office for the present year. [*Ct. Observer.*

Mr. Frost has lectured three times in this city, very much to the gratification of the friends of the cause. Considerable additions have been made in consequence to the Young Men's Temperance Society. He is now engaged in another County; but it is hoped that his services may ere long be secured for Boston, where they are so much needed.

Editorial Changes.—The Rev. Messrs. Blanchard and Twining have retired from the editorial charge of the Lowell Observer. Rev. Daniel L. Southmayd, late of Concord, succeeds them.—Rev. James W. Alexander, son of Rev. Dr. A. of Princeton, and late editor of the Biblical Repertory, succeeds Rev. Mr. Burtt as editor of the Presbyterian.

EMIGRATION TO LIBERIA.

A letter from the Secretary of the American Colonization Society to the Rev. J. N. Danforth, General Agent for N. England, now before us, mentions the approaching departure of several companies of emigrants for Liberia. The Hercules is to take about 300 from Charleston, Savannah, and Augusta. Some of the latter are slaves manumitted expressly for the purpose of emigration. Those from Charleston—more than 200—are said to be distinguished for character and intelligence.—The Lafayette has been chartered to convey from Baltimore and Norfolk 160 or 170 emigrants. Should the whole number be made up in Maryland, another vessel must be chartered to take from 60 to 100, mostly from Virginia, and nearly all manumitted slaves.—The Jupiter, which sailed on the 5th inst. on a trading voyage, took 53 emigrants—6 of them liberated by Mr. Harrison, near Lynchburgh, who gave $370 for their passage, supplies, &c.

We are requested by Mr. Danforth to say that any donations for the benefit of these expeditions, whether in money, or in books, stationary, agricultural or mechanical tools, provisions, clothing,—in a word, anything that may conduce to the comfort and improvement of the Colony, may be left at Pierce & Parker's No. 9 Cornhill.

For the Boston Recorder.

UNITARIANISM.

Mr. Editor.—Your correspondent who writes over the signature A Looker-on, appears to me to be mistaken when he asserts that Unitarianism 'is *already* beginning to work its own destruction;' 'has seen its zenith, and its sun is beginning to decline;' &c. That men (that is some men) are becoming convinced that the exclusive claims which it makes to intelligence, charity, and benevolence, are not well founded,—and that Orthodoxy, as it is sometimes called, 'is not that dark, ugly, gloomy, horrid monster,' which some even of their preachers have represented it, is most undoubtedly true. I will even admit that as a consequence of this 'conversions from Unitarianism' to evangelical views 'are constantly occurring, and multitudes of the rising generation are coming forward to cast off long-cherished prejudices against evangelical truth.' But I fully believe, too, that conversions from the latter to the former are continually occurring, and that there are causes in operation which will continue for a considerable time longer to produce the same results.—Almost all sects are increasing, both here and elsewhere in the United States; but in a country the increase of whose population is 33 per cent for every ten years, is not this to be expected? And might not every sect increase in numbers in the same ratio (that is, 33 per ct.) without its following as a necessary consequence, that any other sect must *decrease;* or even that religion itself is exerting a greater comparative influence.

Your correspondent asks, 'Where else can we find such assemblies of young men, of interesting character and promise, as in some of the evangelical congregations in this city?' and the only true reply is obvious;—but if the question were put, where else can we find such assemblies of young men of a contrary character, would it be less so? How then are we to infer, from *facts*, 'the wane of Unitarianism?'

I could wish, Mr. Editor, with all my heart, that my views of the future were in harmony with those of your correspondent—but there is no permanent advantage likely to be gained from a *suppression of facts.*

Truth is what is wanted: hte *whole* truth, and *no more* than the truth. Premature inferences, or mistaken views, can never forward even a *good* cause.

Let me now endeavor to set forth a few reasons why Unitarian views are likely to find numerous adherents, and extend their influence for some time to come.

I have found that there is a considerable portion of society in these states, to whom the views of Unitarians are peculiarly welcome.

I have already partially described this class of citizens, in a previous communication. They comprise those in whom the nobler intellectual and moral nature has been but feebly developed, while the sensual or animal part has been cherished into a strong ascendancy. Not those alone who make it the whole and sole purpose of their lives to gratify their animal appetites, but those whose minds are so completely absorbed in the pursuit of wealth, or honor, or pleasure, as to leave no time for attention to the soul. These persons are so strongly in love with the world and so utterly destitute of love to the Father, that wherever the gospel is preached in its purity, they have usually become disgusted with its strictness. They are ready to listen with attention to views which are less "rigid," as they term them. Represent religion to them as an easy thing—a thing by no means incompatible with much error and frailty;—throw out insinuations against the doctrines they have been accustomed to hear; tell them about the dignity of their nature, and how this nature has been hitherto abused;—complain first cautiously, and afterwards more boldly of the conduct, and even the intentions of ministers and professors;—and above all take pains to appropriate to yourself or your sect the title of '*liberal*', '*charitable*', &c., and you have their ears and applause; I had almost said their *hearts;*—but the truth is, they have no hearts, or next to none, for they have never been developed by cultivation. I have already assured you that I speak from experience on this subject, having, in my excursions through the country (partly with reference to this very purpose) often made it a part of my business to ascertain the feelings and views of this class of citizens.* Few can be found who are ready to favor any of the grosser errors at first, for they generally retain too much respect for themselves, as well as for religion itself, to admit of a step so bold; but only let leading ... not too unpopular, introduce among them the standard of ... sect which has the forms and words (especially the ... ones) of godliness, without the power, and they will ... rally round their champions, and for a time at least appear ... be very hopeful converts; though 'in time of temptation,' ... proportion of them will doubtless 'fall away.'

These, then—the dregs of society, form a most admirable *nidus* for the seeds of every error; provided caution be used to introduce the less unpopular ones first. It is fully believed that a person of ingenuity, especially if he were not a minister, might go through the lengths and breadths of the land of steady habits, and through the *steadiest* parts of it too, and collect in every place, either from taverns, tippling houses, lottery offices, theatres, or gambling houses,—and even from not a few of the debating societies which exist, associations of Unitarians, who would promise well at first, and from some of which churches might finally be gathered.

In order to this, however, the aid of another class of the community is indispensable; and the facilities which now exist, and which are destined to exist ere long to a greater extent, for obtaining it, afford the second and principal reason why I think Unitarianism has not reached its zenith. I allude to our intellectual, speculative, or superficial men. The absolute amount of intellect possessed is not essential in constituting an 'intellectual' person; it is only the comparative amount;—the predominance of mere intellect, over both the animal and moral nature. As in the case of those of whom I have just been speaking, the animal nature is developed at the expense of head and heart, especially the latter, so that the individual might be regarded as possessing a body merely, i. e. is a monster; so in the case of those to whom I now refer, the intellectual nature only is developed at the expense of everything else, and this constitutes a being with a head merely; *another* form of monster. Both are *heartless*, and both alike exposed to error.

Without being sure that I advance anything new in doctrine, I am aware that there may be some peculiarities in my manner of expression. A little explanation may therefore be necessary.

Man is regarded as possessing a threefold nature, physical, intellectual, and moral; Christianity addresses itself to the whole being—is *adapted* to the whole being. In its application to an individual whose physical nature has been excessively developed, it usually makes very little impression. Where the moral nature has been attended to exclusively, at the expense of the body and intellect, the result is bigotry and superstition. Where the intellect has been cultivated more than the physical and moral nature, there is a tendency to speculative views; to Unitarianism, Rationalism, and ultimately to skepticism. The subject of excessive intellectual development is seldom content with the truths of the word of God, but he ever disposed to modify them to suit them to his own preconceived opinions, and render them more comfortable to his own *perverted* reason.

The tendency of civilization has hitherto been, to produce this undue developement of intellect. Almost all that is called improvement in education contributes to the same result. Men's physical and moral natures are every where neglected, and the consequences are deplorable. Nor is this the worst. The evil will increase indefinitely, so long as the prevailing system of education shall continue. Until the body, head and heart can be cultivated harmoniously, Unitarianism must continue to increase. It is not the sending abroad of Agents or Missionaries that can produce very important results to prevent either Unitarianism or Skepticism. Something may indeed be done for the moment, put the effects will not be permanent. When the present generation shall pass away, the millions now in our Infant, and Primary, and High Schools will rise with their heads filled with all the mysteries of science, and with that neglect of their moral nature, and especially of their physical frames, which will produce the most unhappy results. Would we introduce Unitarianism and every species of departure from evangelical truth, into the West or elsewhere, we have but to introduce our present system of intellectual instruction and follow up the common practice of crowding the intellect, and calling it education. We cannot surely be so unobserving as not to see that where this intellectual improvement—of which Germany and England and France and America have been so proud—has been carried to the highest pitch of perfection, there and in those countries, cities and places, evangelical religion has been refined, speculated upon, and subtilized, until it has lost the Spirit of Him who gave it, and become filled with mysticism, rationalism, and every species of error. Would we, on the contrary, promote the spread of truth, pure and undefiled as it fell from the lips of Him who spake as never *man* spake and led such a life as no man ever yet led, we must attend to *physical education*. The first years—say till six or eight or perhaps even in some instances ten years of age—must be spent chiefly in the cultivation and improvement of the physical frame and the social and moral affections. Little intellectual instruction is admissible in the first years of life, would we form a harmonious and healthful and perfect character. Jesus, the Creator, the Preserver, and the Redeemer, set us an example in this respect; from which, however, we have strangely deviated. He was the only instance the world ever saw of a *whole being* in harmony both with the laws of nature and of revelation. But while it was said in relation to him, 'a body hast thou prepared me;'—and that body seems to have been indispensable to the accomplishment of his heavenly purposes, how strange it is that our systems of education should seem to be based upon the principle that every human purpose can be accomplished without 'preparing a body,' that is, by mere *intellect*.

I repeat it, therefore; until the first years of life are devoted to the cultivation of man, *physically and morally*, as well as intellectually—and until not only this is done, but the moral part and physical frame are allowed to maintain their place, through life, without suffering the intellect even for one hour to gain the ascendancy—until this is secured, I say, the current of error must continue to flow and to swell,—threatening, and ultimately accomplishing a degree of moral desolation which cannot at present be measured or estimated. Thus have I shown some of the reasons why I think Unitarianism as well as other forms of error likely for a time to increase.

It is vain, however, for our Unitarian friends to expect much from their labors at the West, so far as they are dependent on the *risen* generation. In so far as they can exert an influence in forming nurseries of mere intellect on the plan of those in this vicinity, they may hope for success. To meet their efforts, or rather to stay their progress, and save the country from the fate of infidel France, let us obey the voice of God as inculcated both in the written word and in the laws of our physical frame, as it stands related to surrounding objects, and let us at once reform our schools from the higher to the lower.

Let not Spurzheim live and die in vain—for although his mind, highly *intellectual*, probably embraced and inculcated much error, yet his views of the importance of studying our physical nature and yielding obedience to the laws of God so far as therein revealed, can never be too highly estimated by the Christian world, or too promptly and vigorously acted upon. One who has been a Unitarian.

* When I said in a former communication, that I had 'preached many a sermon,' &c. I only meant to use a strong expression of the fact—for I have never sustained the ministerial office.

For the Boston Recorder.

THE GREAT WORK NEGLECTED.

It is universally acknowledged that the Gospel is intended for all. Its provisions are adapted to all. Its invitations are addressed to all. Its benevolence embraces all. It reveals the only method of salvation for all. It regards, as alike precious, the souls of all. Christ's command is that it be conveyed, and the apostles and primitive Christians labored to extend it to all.

How far has the church acted in accordance with the Divine command, since Apostolic days?

As soon as she *gained ascendancy in the Roman empire*, she turned away from caring for all, that she might maintain her own sanctity and authority. To secure the former, her favored ones sheltered themselves in the cloister from the very touch of an ungodly world. To secure the latter she wantonly held the great mass of her own members in ignorance.

The reformation disenthralled a part of the church, and revived the principle, that the light of truth, like the light of heaven, was for all; but the great mass even of Protestant churches, for three centuries, were mainly occupied in securing their own standing and the enjoyment of their privileges. They saw in the Gospel, indeed, that it was the purpose of God to save men through its diffusion by his church; they could not help *praying* that it might be extended to all, but still, with small exceptions, *they who had it, kept it*, till the life-giving Spirit was withdrawn; a small minority only of the churches continued evangelical; and in pagan lands Satan still held an almost undisputed sway.

The *nineteenth century* introduced another era, when the church again opened her eyes to the duty of giving the Gospel to all. Missionary institutions were formed for sending it abroad by the living preacher; and Bible, Tract, and Sabbath School institutions, that it might be carried to the *entire population:* there was unwonted liberality in contributing; some individuals

...secrated themselves to self-denying serv... moral desolations of the world; and the ... to be cherished by many, that they saw ... of the latter day glory.

And, now in the *thirty-third year of the* ... what is the attitude of the evangelical ... obligation to give the Gospel to all is u... knowledged; and nearly every minister a... member, feels that he himself should take pa... *And yet*, while, *in respect to the He*... was given in our land in 1831, for for... missions, was equal only to *the intere*... of what was sent out of the count... same period, for the five articles of te... spirits and wine *in respect to our* ... the solemn fact is, that the Gospel is ... in the hearing of a few, ... minds of the majority of our inhabit... rely presented, in its purity, at all.

The abler churches secure to themselves a... privileges, till the converted become fastid... and the unconverted Gospel-hardened; ... vie with the Apostle in zeal to prea... Christ has been named," lest they ... upon another man's foundation;" more... members of the churches, out of every 10... on the enjoyment of their privileges, ... for the conversion of others, than to ... Christ's kingdom may come, and give a ... appeals are spread before them, such ... to believe cost the life of a Corne...; and thus the church still, as in ages ... *to herself her privileges;* violates the ... command; loses the fulfilment of the prom... others she shall herself be blessed; ... from perishing millions their only re...

We cannot dwell on this painful subject. ... ministers and Christians of every denomin... to consider it, with prayer to God that ... individually know his will, and do their du... churches from the blood of souls.

To say nothing now of what we might ... heathen, and passing by other instrumental... more important for our own country, the ... *in the Tract system entirely adapt... Gospel to the firesides of our perishing ... population, and of incalculable power if prope...* every family be ranged within a cert... be committed to one devoted Christian, ... who, taking the monthly Tract as a... shall become acquainted with the spir... all, and with love to souls, and supplicati... a blessing, shall labor *in every way whi... may unfold*, for their eternal welfare... personally tendering to them the offers ... and they may thus bring Divine truth ... with multitudes of minds otherwise far aw... influence. Where distributors have thu... and have *selected individuals as the* ... *their prayers and labors*, the converting ... the Holy Spirit have signally attended th... Let this effort be faithfully and pe... till every Christian in our country, ... such a service, shall be thus employed; ... reason to believe it will be among the mos... all the means of grace. If a better sys... devised for the same end, let it be introdu... shall not all possible efficiency be given to ... not a minister whose audiences may not ... God's blessing on such an effort; not ... school which may not receive an access... not a church which may not at one ... from guilt, and be strengthened by acces... numbers, and the graces of its members; ... man who may not be spiritually refreshed ... performance of such labors, and who may not ... expect his persevering endeavors to be th... turning many to righteousness."

Will the minister of Christ, who has ca... this article, spread out this subject bef... what seems to him his duty, for rousin... action, and wisely directing their efforts ... among whom they dwell?

Will the private Christian, male or fe... view of this subject, what God would hav... personal labors, and in exciting other ... action, till not an individual shall remain ... sphere of his influence, who can say, "N... cared for my soul?"

If this is *a claim of God* upon his church... be disregarded without infinite hazard; ... properly regarded without the reception ... rewards, such as God alone can give. V...

For the Bos...

To the Friends of Seamen.—The ... religious books among Seamen, affords an ... doing them good at very little expense; and the ... may be benefitted when no other means can re... almost every family, pamphlets, books, and tra... and religious kind, are constantly accumulat... being read they may be spared without a... Books of this description have been liberally ... since the commencement of the present year th... distributed among seamen, more than 100,000 p... upwards of 5000 religious pamphlets, nearly 2... volumes, between three and four hundred Bibles an... The Depository is now nearly empty, and the ... men, both in the city and in the country, can ren... service to the case by contributing suitable boo... tion. The books particularly wanted are religio... or old, printed Sermons, religious magazines, ... benevolent societies, and in short any books, tract... or papers either new or old, of a religious nat... calculated in any way to benefit the souls of ... Packages should be sent to the subscriber at ... Bible and Tract Depository, No. 3 1-2 Com... Boston, directly fronting the north side of Lon...

Boston, Nov. 14, 1832. J. G...

Power of Conscience.—Dr. Samuel ... Treasurer of this town, received last week a ... Lowell, Nov. 9, 1832, enclosing five doll... request that it should be *restored* to the tow... No further explanations were given.—[*Ando...*

INSTALLATIONS.

Installation.—The Rev. James Austin Roberts, ... ter, England, was installed Pastor of the Trinitari... Church in New-Bedford, on Wednesday the 14th ... Prayer by Rev. J. Bigelow, of Rochester; Ser... xvii. 18, "Then certain philosophers of the Epicu... Stoics, encountered them. And some said what ... other some, he seemeth to be a setter forth ... because he preached unto them Jesus and the resurr... T. T. Waterman, of Providence—Installing Prayer ... of Wareham—Charge to the Pastor, by Rev. O. Co... Right Hand of Fellowship by Rev. S. Holmes of N... dress to the People by Rev. Mr. Choules of New... Prayer by Rev. Mr. Maltby of Taunton.

"Thus to his Church, his chosen bride,
  Saith the great First and Last,
Who ever lives—though once he died!
  Hold thy profession fast—
Be faithful unto death, nor fear
  A few short days of strife;
Behold the prize, you soon shall wear
  A crown of endless life."

Installed, as Pastor of the Evangelical Congregat... Society in Barre, Ms. on the 14th inst. Rev. Mos... Introductory prayer by Rev. Mr. Patrick of Green... Rev. Parsons Cook of Ware Village, from Psalm 1... me in the way everlasting;" Installing prayer by ... New-Braintree; Charge by Rev. Dr. Snell of ... Right Hand of Fellowship by Rev. Mr. Clark of ... to the People, by Rev. Mr. Chickering of Phillip... Prayer by Rev. Mr. Lincoln of Gardner.

Installed in Windham, Me. Sept. 12, Rev. Jona... Pastor of the Congregational Church in that place. ... Mr. Dwight of Portland.

On Thursday evening Rev. Baron Stow, ... mouth, was installed Pastor over the Second ... and Society in this city.

On Wednesday last, Rev. James D. Knowl... ed Professor of Pastoral Duties in the Newton T... tution. After singing a hymn, the proceeding... in the election of Mr. Knowles, and his accep... fessorship, were read by Rev. Henry Jackson, ... Board. After which a prayer was offered by ... Inaugural Address by Professor Knowles, in w... reasons for accepting his appointment,—drew ... history of theological institutions,—showed ... hibited the plan of instruction pursued at New... ed to the friends of truth to sustain and adva... taut undertaking. Prayer was then offered b... ton.—*Watchman.*

NOTICE.

Dedication.—The new Meetinghouse of the ... Weymouth, will be dedicated to religious purpos... the 28th inst. Services to commence at 11 o'clo...

Weymouth, Nov. 19, 1832.

consecrated themselves to self-denying services amid the moral desolations of the world; and the hope began to be cherished by many, that they saw the dawning of the latter day glory.

And, now in the *thirty-third year of the nineteenth century*, what is the attitude of the evangelical churches. The obligation to give the Gospel to ALL is universally acknowledged; and nearly every minister and every member, feels that he himself should take part in the work. *And yet*, while, *in respect to the Heathen*, all that was given in our land in 1831, for foreign and Indian missions, was equal only to *the interest for two months* of what was sent out of the country during the same period, for the five articles of tea, coffee, sugar, spirits and wine *in respect to our own population*, the solemn fact is, that the Gospel is constantly NEGLECTED in the hearing of a few, while to the minds of the majority of our inhabitants it is scarcely presented, in its purity, at all.

The abler churches secure to themselves a profusion of privileges, till the converted become fastidious hearers, and the unconverted Gospel-hardened; few ministers vie with the Apostle in zeal to preach, "not where Christ has been named," lest they "should build upon another man's foundation;" more than 900 members of the churches, out of every 1000, are intent on the enjoyment of their privileges, and do little more for the conversion of others, than to pray that Christ's kingdom may come, and give a small sum when appeals are spread before them, such as there is reason to believe cost the life of a CORNELIUS and a ...; and thus the church still, as in ages past, *appropriates to herself her privileges;* violates the Saviour's command; loses the fulfilment of the promise, that in blessing others she shall herself be blessed; and withholds from perishing millions their only remedy.

We cannot dwell on this painful subject. We beg ministers and Christians of every denomination, seriously to consider it, with prayer to God that they may individually know his will, and do their duty to free the churches from the blood of souls.

To say nothing now of what we might do for the Heathen, and passing by other instrumentalities equally or more important for our own country, there is *a department in the Tract system entirely adapted to carry the Gospel to the firesides of our perishing and neglected population, and of incalculable power if properly applied.* Let every family be ranged within a certain district, to be committed to one devoted Christian, male or female; who, taking the monthly Tract as an introduction, shall become acquainted with the spiritual wants of all, and with love to souls, and supplications to God for a blessing, shall labor in *every way which his providence may unfold*, for their eternal welfare; especially personally tendering to them the offers of the Gospel; and they may thus bring Divine truth *into contact* with multitudes of minds otherwise far away from its influence. Where distributors have thus sought for souls, and have *selected individuals as the special objects of their prayers and labors*, the converting influences of the Holy Spirit have signally attended their endeavors. Let this effort be faithfully and perseveringly made, till every Christian in our country, qualified for such a service, shall be thus employed; and there is reason to believe it will be among the most productive of all the means of grace. If a better system can be devised for the same end, let it be introduced. If not shall not all possible efficiency be given to this? There is not a minister whose audiences may not be increased by God's blessing on such an effort; not a Sabbath School which may not receive an accession to its pupils; not a church which may not at once free itself from guilt, and be strengthened by accessions to its members, and the graces of its members; not a Christian who may not be spiritually refreshed in the performance of such labors, and who may not reasonably expect his persevering endeavors to be the means of turning many to righteousness."

Will the minister of Christ, who has cast his eye over this article, spread out this subject before God, and what seems to him his duty, for rousing his people to action, and wisely directing their efforts for the souls among whom they dwell?

Will the private Christian, male or female, ask, in view of this subject, what God would have him to do, in personal labors, and in exciting other Christians to action, till not an individual shall remain within the sphere of his influence, who can say, "No man hath cared for my soul?"

If this is a *claim of God* upon his churches, it cannot be disregarded without infinite hazard; nor will it be properly regarded without the reception of spiritual rewards, such as God alone can give. W. A. H.

For the Boston Recorder.

TO THE FRIENDS OF SEAMEN.—The distribution of religious books among Seamen, affords an opportunity of doing them good at very little expense; and they may in this way be benefitted when no other means can reach them. In almost every family, pamphlets, books, and tracts of a moral and religious kind, are constantly accumulating, and after being read they may be spared without any detriment. Books of this description have been liberally furnished, and since the commencement of the present year there have been distributed among seamen, more than 100,000 pages of Tracts, upwards of 5000 religious pamphlets, nearly 250 bound volumes, between three and four hundred Bibles and Testaments. The Depository is now nearly empty, and the friends of seamen, both in the city and in the country, can render an essential service to the case by contributing suitable books for distribution. The books particularly wanted are religious Tracts, new or old, printed Sermons, religious magazines, reports of benevolent societies, and in short any books, tracts, pamphlets, or papers either new or old, of a religious nature, which are calculated in any way to benefit the souls of men.

Packages should be sent to the subscriber at the Seamen's Bible and Tract Depository, No. 3 1-2 Commercial street, Boston, directly fronting the north side of Long Wharf.

Boston, Nov. 14, 1832. J. GREENLEAF.

POWER OF CONSCIENCE.—Dr. Samuel Johnson, jr. Treasurer of this town, received last week a note postmarked Lowell, Nov. 9, 1832, enclosing five dollars, with a request that it should be *restored* to the town of Andover. No further explanations were given.—[*Andover Journal.*

INSTALLATIONS.

Installation.—The Rev. JAMES AUSTIN ROBERTS, late of Warminster, England, was installed Pastor of the Trinitarian Congregational Church in New-Bedford, on Wednesday the 14th inst. Introductory Prayer by Rev. J. Bigelow, of Rochester; Sermon, from Acts xvii. 18. "Then certain philosophers of the Epicureans, and of the Stoics, encountered them. And some said what will this babbler say? other some, he seemeth to be a setter forth of strange gods: because he preached unto them Jesus and the resurrection," by Rev. T. T. Waterman, of Providence—Installing Prayer by Rev. S. Nott of Wareham—Charge to the Pastor, by Rev. O. Cobb of Rochester—Right Hand of Fellowship by Rev. S. Holmes of New-Bedford—Address to the People by Rev. Mr. Choules of Newport—Concluding Prayer by Rev. Mr. Maltby of Taunton.

"Thus to his Church, his chosen bride,
Saith the great First and Last,
Who ever lives—though once he died!
Hold thy profession fast—
Be faithful unto death, nor fear
A few short days of strife;
Behold the prize, you soon shall wear
A crown of endless life." [Communicated.

Installed, as Pastor of the Evangelical Congregational Church and Society in Barre, Ms. on the 14th inst. Rev. MOSES G. GROSVENOR. Introductory prayer by Rev. Mr. Patrick of Greenwich; Sermon by Rev. Parsons Cook of Ware Village, from Psalm 139. 24. "And lead me in the way everlasting;" Installing prayer by Rev. Mr. Fiske of New-Braintree; Charge by Rev. Dr. Snell of North-Brookfield; Right Hand of Fellowship by Rev. Mr. Clark of Rutland; Address to the People, by Rev. Mr. Chickering of Phillipston; Concluding Prayer by Rev. Mr. Lincoln of Gardner. [Communicated.

Installed in Windham, Me. Sept. 12, Rev. JONATHAN L. HALE, as Pastor of the Congregational Church in that place. Sermon by Rev. Mr. Dwight of Portland. [Comm.

On Thursday evening Rev. BARON STOW, late of Portsmouth, was installed Pastor over the Second Baptist Church and Society in this city.

On Wednesday last, Rev. JAMES D. KNOWLES was inaugurated Professor of Pastoral Duties in the Newton Theological Institution. After singing a hymn, the proceedings of the Trustees in the election of Mr. Knowles, and his acceptance of the Professorship, were read by Rev. Henry Jackson, Secretary of the Board. After which a prayer was offered by Rev. Dr. Sharp; Inaugural Address by Professor Knowles, in which he gave his reasons for accepting his appointment,—drew a sketch of the history of theological institutions,—showed their utility,—exhibited the plan of instruction pursued at Newton, and appealed to the friends of truth to sustain and advance their important undertaking. Prayer was then offered by Rev. Mr. Grafton.—Watchman.

NOTICE.

Dedication.—The new Meetinghouse of the North Parish, in Weymouth, will be dedicated to religious purposes, on *Wednesday*, the 28th inst. Services to commence at 11 o'clock, A. M.
Weymouth, Nov. 19, 1832.

Political and Miscellaneous.

FOREIGN.

Havre dates are received in New York to the 5th of October.—The French Cabinet was not formed. M. de Broglie was supposed to be a prominent individual in the arrangement. Belgium remained quiet. Nothing later from Portugal. A French army of 20,000 men was to be formed on the line of the Eastern Pyrennees.

IRELAND.—Two tithe valuators were murdered at Donneralle, while affixing a price to some standing crops. They were beaten to death—their remains presented one of the most horrible spectacles that can be imgained; and such are the feelings of the people, that it was with some difficulty a conveyance could be found to remove the bodies; but when a cart was at last seized by the magistrates, every door was closed against the mangled corpses of the ill-fated men. An inquest has been convened, and a verdict of wilful murder returned against some persons unknown. Not a tittle of evidence could be procured—save that all parties were attired as women. Mr. O'Connell has sent forth a letter, in which he says the deceased were treated as—trespassers!!! A coalition between the conservatives in Ireland, and the O'Connellites, for a repeal of the Union, is still contemplated. The ministerial papers are furious at the idea. Several of the papers that have published O'Connell's letter, are to be prosecuted;—not ex-officially, but as containing libels on Anglesea's and Stanley's private character and motives. Ten papers have already received notice of trial.

Additional troops have been ordered to this unhappy isle. Several fortifications have been erected, and it is rumoured, that martial law will be proclaimed. [*Journal of Com.*

GERMANY.—Prosecutions of the press, arrests for treason and sedition, continue with unabated vigor. All public meetings, clubs and assemblies of every description are forbidden, under the penalty of a capital prosecution; and all *table d'hotes* are to be *presided over by a commissary of police!*

TRIPOLI.—The Washington Globe furnishes intelligence, probably from the State Department, under date of July 24th, of difficulties between the British and Tripolitan governments and civil dissensions in the latter. The breach between the Regency of Tripoli and the British originated in the the refusal of the former to pay certain claims of the British Consul amounting to $180,000; $113,000 had been offered and refused. A squadron of British vessels, consisting of two frigates and a sloop of war, were before the place, the British flag had been struck, and the consul was only prevented from embarking by the illness of a daughter. On the 27th, in consequence of an attempt to levy contributions by the Bashaw, an insurrection took place. *Youmahed*, son of the deceased son of the reigning prince, (Sidi Juseff) was proclaimed Bashaw. A battle took place, without any decisive result, after which the Bashaw abdicated in favor of his son *Sidi Ali* and his nephew *Youhamed*, who was outside the town with a large force, about to make an immediate assault. The British Consul General had embarked his family on board of a brig in the harbor, and had politely furnished an asylum on board, for the family of the American Consul, Mr. M'Cauley. It is not stated whether our Consul had himself embarked.

ELECTIONEERING.—During the canvass of a Mr. Garnett among the electors of Salford, Eng. he and his friends called at a huckster's shop, in which was only a boy, who having learned their business, went to the foot of the stairs, and called to his mother, who was above, "Mother, here's a mon as wants ye't vote for him t'be a Parliament mon." "Well," shouted his mother, "tell him thy feyther's not in, but if he'll chalk his name on the counter, we'll inquire into his character."

CAPE DE VERDE ISLANDS. The brig Funchal, Capt. Moniz, arrived in Hampton Roads from Maderia, via Isle of May, having sailed from the latter, 27th October, brings intelligence strongly confirmatory of the distressing condition of the Cape de Verd Islands generally, from the awful calamity of famine. An intelligent passenger, with whom we have had an interview, states that the condition of the Islanders has not been at all exaggerated, in the accounts previously received in the United States, and that the benedictions of thousands will be poured forth for the timely relief sent from our country. A vessel from Lisbon, laden with provisions for the sufferers, had been spoken by a cruiser, and was afterwards run over in the night by another vessel and sunk, by which these unhappy beings were deprived of the timely relief of which she would otherwise have been the bearer. [*Norfolk Beacon.*

ARRIVAL OF LANDER'S EXPEDITION AT LIBERIA.—We have been favored with a letter, dated Monrovia, Sept. 25, which says, "Richard Lander, the African traveller, has arrived at this port on his way to the Niger, with two steamboats. I spent one day with the expedition, and derived a great deal of information about the Niger and the surrounding country. The expedition will ascend with the small iron steamboat about 1500 miles. She draws only 24 inches when in sailing trim." [*Journal of Com.*

JAPAN.—We learn from "le Protestant," a religious and literary journal published at Paris, that "Dr. K. F. Von Siebold, whom the Asiatic Society of Paris has honored with a particular interest, on his return to Holland from a seven years' voyage, has resided a long time in *Japan*, where the discovery of certain papers made him run the risk of perpetual detention, equal to that which the tyrant of Paraguay, Dr. Francia, inflicted upon M. Bonpland, the fellow voyager of Humboldt. M. Siebold, the first European who has penetrated into Japan and examined this people and government since catholicism confirmed them in opposition to the gospel, has commenced publishing the prints of his laborious researches, to occupy 20 or 25 large volumes in 4to. The original is German, with a translation in Dutch, to be published simultaneously.—*N. Y. Evan.*

The Prison Society in the Grand Duchy is very active, and exhibits much zeal in the instruction and moral reformation of the prisoners. It has established large work-shops, of various kinds, at the central prison of Werdon. The utmost propriety reigns in the establishment. At Dusseldorf, in the prison, there is a school for children, and for adults, fully organized.—*Ibid.*

DOMESTIC.

ELECTIONS.—In New York the Jackson electoral ticket is carried by a majority of 10,000 or 12,000.—Virginia, 61 counties give 10,350 majority for Jackson.—Delaware, a Jackson Governor, and Anti-Jackson electors, both by very small majorities.—Ohio, Jackson majority about 5000.—Indiana, doubtful.—Kentucky, partial returns from 31 counties give Clay a majority of 6320.

STATE ELECTION.—Governor Lincoln has been re-elected. In 258 towns he has 31,883 votes; Morton 13,436; Lathrop 14,200. The same towns last year gave Lincoln 27,020; Morton 9,835; and Lathrop 12,524.—Thirty-four Senators are ascertained to be chosen, all of whom, but three, are National Republicans. The House will consist of a large majority of National Republicans.

GEORGIA.—Governor Lumpkin in his message delivered to the Georgia Legislature on the 6th inst. denounces the decision of the Supreme Court in the Cherokee case; and says he is prepared to resist it in whatever form its enforcement may be attempted.

NEW YORK MEMBERS OF CONGRESS.—The late election resulted in the choice of 32 Jackson and 10 Anti-Jackson members of Congress.

Mr. Tazewell has resigned his seat in the Senate of the United States.

Hon. William C. Rives, Minister to France, and family, arrived at New York on Friday last from Havre.

CHICKASAW TREATY.—The Chickasaw treaty, as we learn from the North Alabamian, was concluded on the 23d ult. It provides that the Indians are to expose all their lands for sale to the highest bidder, as soon as they are surveyed, with the exception of a million and a half of acres, which they are to retain for a home, till they can seek out another situation, and settle themselves west of the Mississippi. They will receive all the nett proceeds of the sales, after paying the expense of surveying and selling. The chiefs have received no individual reservations.

Gov. Noble of Indiana, has appointed a day of fasting and prayer, stating in his proclamation, that the Cholera has appeared in the eastern section of that State.

THE EMIGRATING CHOCTAWS.—We learn from the Arkansas Gazette of October 10th, that the emigrating Choctaws were expected to cross the Mississippi about the beginning of November. They will be embarked at Memphis, Vicksburgh, &c. on board of snag steamboats belonging to the government, which, from their light draught, are said to be well calculated for the service. From the points of embarkation they will be conveyed up the Mississippi to White River, and on White River to a point known by the name of Rock Roe, a few miles below the mouth of Cache, from whence they will proceed by land to their place of destination west of the Arkansas. Agents had been sent out by Mr. Armstrong, Superintendent of Emigration, in various directions from Little Rock, (Ark.) to engage wagons, oxen and horses, for the conveyance of the Indians from the place of landing to their new country. Upwards of 100 teams, of five horses or six oxen each, were to be employed in this service.—*N. Y. Journal of Com.*

CAPE DE VERD SUFFERERS.—The Committee for the relief of the sufferers at the Cape de Verd Islands, have received between $4000 and $5000, chiefly from collections in the churches in the city and Brooklyn. This amount will be considerably increased. The brig Orient with 500 barrels, will sail in a day or two, and another vessel will be despatched soon.

The whole amount subscribed for this object, here and elsewhere, will not be less than $20,000 or $25,000; sufficient to purchase 4000 or 5000 bbls. of flour and meal. [*N. Y. Journal of Commerce.*

More than $600 have been collected in Richmond, Va. for the relief of the Cape de Verd sufferers.

JUDICIAL.—At the last term of the Court of General Sessions, held for the city and county of Albany, at the City Hall in this city, the grand jury, after a session of five days, and the finding of fifty bills of indictment, for various crimes and misdemeanors, before closing their proceedings, unanimously concurred in the following presentment, which was laid before the Court, and by request of the jury, publicly read by the clerk, and ordered to be inserted in the public journals of this city.

The Grand Jury, for the body of the city and county of Albany, before closing their official duties, consider it incumbent on them, to present to the court their solemn conviction, that at least nine tenths of the crime committed in this city and county, arises from the indiscriminate sale of ardent spirits by grocers, to be drank in their shops and houses; and also, that this indiscriminate sale of ardent spirits by grocers, to be drank as aforesaid, is in direct opposition and hostility to the laws of the State, a section of which is in the following words: "In all licenses that may be granted to grocers or other persons applying for the same (excepting tavern keepers) to sell strong or spirituous liquors, or wines, in quantities less than five gallons, there shall be inserted an express declaration, that such license shall not be deemed to authorize such sale of any liquor or wine, to be drank in the house or shop of the grocer receiving such license, or in any out house, yard, or garden appertaining thereto, or connected therewith." And that the flagrant abuse of such license calls loudly for the interposition of the courts and ministers of justice for its punishment and suppression. [*Albany Telegraph.*

SACRIFICING TO TEMPERANCE.—A few weeks since a merchant of this town, one of the earliest friends to the temperance cause, having ascertained that a vessel of which he was part owner, had taken a quantity of rum on freight, from the West Indies, and determined to reap no pecuniary advantage from the unhallowed traffic, invested the amount of money, which he received for the freightage in ardent spirit. In the evening it was set on fire in a tierce, and suffered to go adrift in the harbor, sending up a flame "prodigiously blue." [*Plymouth Paper.*

THE CHOLERA STATISTICS OF ALBANY.—In our last it was stated that 5 strictly temperate persons besides 2 members of Temperance Societies—7 in all—were among the victims of Cholera in Albany. The particulars of those cases ought to have been mentioned. They are given in the Report as follows:

132. Male, aged 23, native, respectable, *drank no ardent spirits*, cause of attack, eating two pine apples.*

200. Male, aged 42, native, respectable, member of the temperance society, *drank no ardent spirits*, according to the testimony of his friends, much distressed with fear, often told his wife he should die of cholera, lost his appetite for food through mental agitation, neglected diarrhœa.

276. Male, aged 50, industrious, member of the temperance society, *drank no ardent spirits*, in ill health previous to attack, labored hard, exerted himself after diarrhœa.

303. Male, aged 45, native, respectable, *drank no ardent spirits*, attacked slightly at first, having nearly recovered, afterwards relapsed by getting wet.*

321. Female, aged 55, native, excellent character, *abstained entirely from ardent spirits*, supposed cause of attack was eating *stale* and soured preserves on the day she was seized.*

328. Female, aged 34, native, respectable, *drank no ardent spirits.**

333. Male, aged 34, native, respectable, *drank no ardent spirits*, neglected diarrhœa.

* This mark indicates premonitory symptoms—diarrhœa.

NEW ORLEANS.—The cholera is very fatal. There were 123 interments on the last day of October. A letter, dated New Orleans, Oct. 30th, says: "The sickness is very bad—one hundred die daily. The inhabitants complain of the Catholic Church Wardens, that they do not remove their dead with proper promptness. They reply, that they cannot, because men of courage, in sufficient numbers, are not to be procured to dig the graves and remove the dead."

CHOLERA.—*New Orleans, Oct. 26.*—Two white men, who lived on the Levee and slept underneath the wharves, near Poydrass street, were taken suddenly ill yesterday morning, after breakfasting on a quantity of cabbage, thrown from on board a steam boat in a decayed state, and died in a few hours afterwards. Three negroes, attached to a cotton press, in the immediate neighbourhood, also sickened suddenly and died in the course of the afternoon. We have been informed too that another negro, employed as a fireman on board of a steam boat, was taken and died in a similar manner. One case of confirmed Cholera is said to exist in the Charity Hospital.

CHOLERA IN FRANKFORT, KY.—It is true the scourge of nations is at last with us. On Monday, the 5th inst. a negro woman of Mr. Hickman's, died after an illness of a few hours. On Tuesday morning Mrs. Bohanan and Miss Mary Ann Gray were taken and died the same night. A negro man of Mr. Hickman's also died this evening. No board of health has as yet been formed. It will probably be organized this evening. This evening we have been informed, there are 12 cases. There were 5 deaths within the last forty-eight hours. Eight of the twelve cases mentioned we understand, will certainly prove fatal. [*Commentator, Nov. 12.*

CHARLESTON, S. C.—There had at the latest dates been but one case of the Cholera in the city; but the disease was spreading on Folly Island. On the 5th inst. there were 4 new cases and 4 deaths: and on the 6th 7 new cases and 3 deaths. The Intendant of the city, agreeably to a resolution of the City Council, had directed the Amelia and her cargo to be burnt.

THE CHOLERA.—It appears from a report recently submitted to the Board of Assistant Aldermen, that the expenses of the City Government on account of the cholera, amounted to $100,000. But this is a small matter in comparison with the damage occasioned by the derangement and suspension of business, the quarantining of our vessels wherever they went, the expenses of sickness and flight, and the host of other inconveniences to which the calamity gave rise. Leaving out of the account all higher considerations, such as the loss of life and the sundering of earthly ties, an assessment of $1,000,000 upon our inhabitants, (perhaps we should say two millions,) would have been a cheap purchase of exemption from the scourge.

It is surprising how soon the effects of such a calamity disappear. The pecuniary suffering is no longer visible,—the 6400 persons deceased since the 1st of July are not missed by the public,—the 3000 dram shops are again in full action,—the Theatres, Distilleries and other engines of destruction, are plied as warmly as ever,—and if there is not now, there is soon likely to be, as much need of a second visitation (whether we regard it as a judgment or a purifier of the moral atmosphere) as there was of the first.—*J. Com.*

DEATHS BY CHOLERA.—The number of victims in Canada and the United States, down to the present time, we should estimate at from 12,000 to 20,000, viz. in round numbers, 2,000 in Montreal, 2,000 in Quebec, 4,000 in New York, 600, in Albany, 1,000 in Philadelphia, 1,000 in Baltimore, 500 in Norfolk, 500 in Richmond, 600 in Cincinnati, 250 in Washington, 250 in Portsmouth, Va. 200 in St. Louis, 200 in the U. S. Army, and the remainder in other places. [*id.*

MELANCHOLY AFFAIR IN NORTH BRIDGEWATER.—We understand that a man named Smith died in North Bridgewater a day or two ago, from wounds received in a scuffle with one Hayward.—It appears that Smith wanted to borrow a shovel from Hayward, and insisted upon taking it against the wishes of Hayward. Smith had proceeded but a short distance with the shovel, before he was overtaken by Hayward, thrown violently upon the ground, and his head beaten with a stone. The injury he received put an end to his life in a short time. [*Atlas.*

FIRE AND LOSS OF LIFE.—A distressing fire occurred on Friday morning between 12 and 1 o'clock, at 637 Washington street, Greenwich Village. The damage to the building does not exceed $500 or $600, but what gives poignancy to the calamity is, that an interesting little girl, 8 or 9 years of age, by the name of Elizabeth Whitehead, *perished in the flames!* Her father, Mr. George Whitehead, in attempting her rescue, was so badly burnt that his recovery is doubtful. [*N. Y. paper.*

Two strangers had their pockets picked in this city at the theatre, a few evenings since; one a gentleman from Vermont, who lost Seventeen hundred dollars, the other a person from the Western part of this State, who was robbed of four hundred dollars. [*id.*

A person was lately fined $2000 in Philadelphia for sending a challenge, and compelled to find sureties in the same amount for his good behaviour.

POSTSCRIPT.

FOREIGN NEWS.—An arrival at New York brings London dates to Oct. 15—Nothing new respecting Portugal or Belgium.—An entire change has taken place in the Spanish ministry occasioned, it is said, by the information that Ferdinand received on recovering from his late illness, respecting plans in favor of Don Carlos. The Prime Minister Calomarde, was ordered into exile.

The organization of a new French Ministry is completed. The appointments are, Marshal Soult, President of the Council; the Duc de Broglie, Minister for Foreign Affairs; M. Thiers, Minister of the Interior; M. Humann, of Finance; and M. Guizot, of Public Instruction; MM. Barthe, D'Argent, and De Rigny, retain respectively the departments of Justice, Commerce, and Public Works. M. Barthe has added to his Keepership of the Seals a portion of the business hitherto transacted at the Ministry of Public Instruction—namely, the administration of Religious Worship. The cause of the separation of the administration of Ecclesiastical Affairs from that of Public Instruction is, that to give the control of religious worship to M. Guizot, who is a Protestant, might occasion, or prove a pretext for assumed uneasiness on the part of the Catholic Clergy.

CHOLERA AT NEW ORLEANS.—The interments on the 1st. Nov. were 177, and a letter dated on the 2d says—"no doubt as many to-day." The mortality is represented as frightful beyond example in that city.

MARRIAGES.

In Boston, Dr. George Mansfield of Waltham, to Miss Hannah Maria, daughter of Henry B. Curtis, Esq.; Mr Rufus Rich, to Miss Mary B. Harrington; Mr Abel Stubbs to Miss Lydia Fullam; Mr Bradford S. Stacy to Mrs Morrno B. F. Treadwell; Mr Otis Minot to Miss Elizabeth Bartlett; Mr Eldad King of Westfield to Miss Olive T. Ball of West Springfield; Mr Thomas F. Chaney to Miss Matilda Leonard; Mr Ivory Burrill to Miss Olive B. Smith; Mr Aram Youlin to Miss Betsy Thayer Loring.

In Cambridgeport, Mr. John Childs, of Charlestown, to Miss Susan S. Dickson.

DEATHS.

In Boston, Mr William C. Lincoln, 22, second son of Mr Ensign Lincoln; suddenly, of apoplexy, Mrs. Mary Woodward, 57, wife of Mr Nathaniel W.; Mrs. Mary Prince, 58.

In Sherburn, Nov. 1, Mehitable Esty Clarke, youngest daughter of Asa Clark, 19; Nov. 8, Samuel D. Bullard, son of Benjamin B. 19; Mrs. Prudence Leland, 84.—In Walpole, Capt. James Tisdale, 87, an Officer in the Revolutionary War.

In Woburn, Mr. Job Miller, 82.—In Stoneham, Mr Jonathan Hay, 49.—In Marblehead, Mr. Benjamin Thompson, 32; Miss Mary Roundy, 21; Mr. Benjamin Russell, 52.—In Worcester, Clarissa, wife of Mr George W. Tyler, 21; Miss Catharine A. Kinnicutt, 17; James Black, 62; Charles Tebbets, 40.—In Surry, Miss Silas Newton, 53.

In Newburyport, very suddenly, Mr. Richard Bartlet, 69; Capt. Samuel Rolfe, 70; widow Mary Wyer, 82; Wife of Joseph Noyes 45.

In Templeton, Miss Sarah Wheeler, 20.

In East Randolph, Mrs. MARY WHITE, wife of Isaac White, aged 55 years. She died as she lived, like an humble Christian, relying on the merits of Christ for salvation and acceptance with God. Comm.

Died, in Uxbridge on the morning of Sunday, the 11th inst. Rev. SAMUEL JUDSON, late pastor of the Church and congregation of that place, aged —. Mr. Judson was forty years the pastor of the people over whom he was settled, and had been, by his own request, dismissed from his charge, only a few months before his death. Such was his uniform good health, that he was never prevented, in a single instance, by indisposition, during the whole course of his ministry, from the regular discharge of his official duties on the Sabbath. He was remarkably domestic in his habits, but loved and sought the acquaintance of the pious, especially the society of his ministerial brethren, both at home and abroad. The tenor of his disposition, like the temperament of his body, was uniform and bland. He shared largely in the affections and sympathies of his people till the close of his life. His last illness, which was protracted, he bore with exemplary and increasing Christian patience until the end. His trust in the Saviour of sinners was the striking feature in his Christian experience. It continued without interruption and toward the close of life settled down into the firm persuasion of the leading truths of the Christian system, and inspired the sober and unshaken hope of eternal felicity. By his removal, an afflicted family have been deprived of a most tender and affectionate husband and father—the church of Christ of a devoted minister—the community of a valuable citizen and neighbor, and the destitute of a ready friend.

Mr. Judson was a friend to the various benevolent institutions of the age, and a liberal contributor to their support. [*Comm.*

ROBINSON'S CALMET.

CALMET'S DICTIONARY of the Holy Bible, as published by Mr. Charles Taylor, with *the Fragments incorporated*—the whole condensed and arranged in alphabetical order. *American Edition*, with large Additions, by EDWARD ROBINSON, Professor Extraordinary of Sacred Literature in the Theol. Seminary, Andover. Illustrated with *Maps* and *Engravings* on Wood. Just Published and for sale, wholesale and retail, by PEIRCE & PARKER, No. 9 Cornhill. *ALSO,*
HISTORIC DOUBTS relative to Napoleon Bonaparte, by Richard Whately, D. D.
THE EXCITEMENT; or a Book to Induce Persons to Read, containing Remarkable Appearances in Nature, Signal Preservation, &c.

LETTERS TO A YOUNG STUDENT,

IN the First Stage of a Liberal Education. With an Introductory Preface, by Rev. N. Lord, President of Dartmouth College, just published by PERKINS & MARVIN, 114 Washington-street.
Also—ELEMENTS OF RHETORIC, comprising the substance of the article in the Encyclopediæ Metropolitana: with Additions, &c. by Richard Whately, D. D. Principal of St. Alban's Hall, and late Fellow of Oriel College, Oxford. From the third English edition.

ROBINSON'S CALMET,

COMPLETE in one Volume. Published this day by CROCKER & BREWSTER, 47 Washington street, Boston,
CALMET'S DICTIONARY OF THE HOLY BIBLE, as published by the late Mr. Charles Taylor, with the Fragments incorporated. The whole condensed and arranged in alphabetical order. Revised, *with large additions*, by Edward Robinson, D. D. Professor Extraordinary in the Theological Seminary, Andover. Illustrated with Maps and Engravings on wood. Complete in one volume, imperial octavo.
☞ In this edition, the fragments, fraught as they are with various learning and pertinent illustrations of ancient and oriental usages, modes of thought, and modes of expression, have with great care been assigned to their proper places in the Dictionary; and not published by themselves as in the quarto edition; a large portion of the work has been re-written in a style of greater condensation, yet without dropping even a single particle of valuable matter; and such matter *(and none but such)* has been expunged, as could not be deemed indispensable to the Biblical Student, or to the general reader, or which might even mislead him. It may, therefore, be affirmed, with confidence, that the ABRIDGED CALMET will be found to comprise, in undiminished value, and unimpaired completeness, whatever of the original work a student of Divinity, or a general reader, who desires to understand his Bible, can wish for or need, in the prosecution of his inquiries into the meaning of the inspired writers. To the general reader this work will therefore, present a mass of information of great interest and value, which is nowhere accessible in so convenient form. It is thus calculated to be of great assistance to Instructors of Bible Classes, and Sabbath Schools, and all others who prosecute the study of the Bible, while its condensed shape and low price will put it within the reach of almost every individual. Nov. 21.

NEW BOOKS.

FOR Sale by PERKINS & MARVIN, 114 Washington street,
SEVENTH ANNUAL REPORT of the Board of Managers of the Prison Discipline Society.
SELECT SPEECHES of John Sergeant, of Pennsylvania. In one vol. 8vo.
AMERICAN ALMANAC and Repository of Useful Knowledge for the Year 1833.
CHALMERS' POLITICAL ECONOMY. On Political Economy, in connection with the moral state and moral prospects of Society. By Thomas Chalmers, D. D. Professor of Divinity in the University of Edinburgh.
GEOLOGY: comprising the elements of the science in its present advanced state. Designed for the Use of Schools and private Learners. Illustrated by engravings. By D. J. Browne.
THE CHRISTIAN'S OWN BOOK. Meditations drawn from the piety of former ages. With an Introductory Essay, by Stephen H. Tyng, A. M. Rector of St. Paul's Church, Philadelphia. Nov. 21.

NEW SABBATH SCHOOL BOOKS.

For Sale by JAMES LORING, *132 Washington Street.*

A PLEA for the Heathen; or Heathenism Ancient and Modern.—Memoir of Florence Kidder, who died in Medford, April, 1832, aged 11 years.—History of the Reformation of the 16th Century. By the Author of Louisa Ralston.—The Widow of Monmouth—African Traveller—Abbott's Young Christian—The Christian's Own Book. Missionary Worthies of the Moravian Church—President Edwards' Life, with a Portrait.—Also, Stow's Memoir of Harriet Dow—Nathan W. Dickerman—John M. Mead—Mary Lothrop—Lucy Cole—Sophia Leece. Nov. 21.

CHURCH MUSIC,

FOR Sale by WILLIAM HYDE & CO. at the Boston Bookstore, The BOSTON HANDEL AND HAYDN SOCIETY COLLECTION OF CHURCH MUSIC, selected by Lowell Mason.
BRIDGEWATER COLLECTION of Sacred Music. Christian Harmony, comprising a variety of Psalm and Hymn Tunes, and a few set pieces. American Psalmody, a collection of Sacred Music. National Church Harmony, designed for public and private devotion, by N. D. Gould.
THE CHOIR, by Lowell Mason.
LYRA SACRA, consisting of Anthems, Motetts, Sentences, Chants, &c. Original and Selected, by Lowell Mason. The American Harp, a collection of Original Church Music, by Ch. Zeuner. The Psalmist, or Chorister's Companion. Stoughton Collection of Church Music.
Singing Schools, Musical Societies, &c. furnished with any of the above on the most favorable terms.
CALMET'S DICTIONARY of the HOLY BIBLE, American Edition. In one volume. Revised, with large additions, by Professor Robinson, of the Theological Seminary, Andover. Illustrated with maps and engravings. Just published, for sale by WILLIAM HYDE & CO. 134 Washington street. Nov. 21.

GROTON ACADEMY.

THE Winter Term of this Institution will commence on Monday the 10th of December. Instruction at $3 per quarter, will be given in any, or all of the branches usually taught in the best Academies. Board may be had at $1, 50 per week, exclusive of fuel and lights, for which a small extra charge will be made. The school is open to youth of both sexes. JAMES TOWNER, *Preceptor.*
Groton, Nov. 21, 1832.

MUSICAL INSTRUCTION.

M. M. COPELAND, will attend to giving instruction on the *PIANO FORTE*, at her residence, No. 1, Fruit Street, (the first street in front of the General Hospital) or at the residence of her Pupils. Refer to LOWELL MASON, Esq. is.3w* Nov. 21.

A CONGRESS OF NATIONS—for the adjustment of NATIONAL DIFFERENCES. By a Friend of Peace. "*The work of righteousness shall be peace.*" Isai. xxxii, 17. Published in Richmond, Va. 1832,—and for sale by the dozen or single at the Boston Bookstore, by WM. HYDE & CO., 134 Washington street. Price 12 1-2 cents single. For sale also by Allen & Ticknor, corner of School street.
☞ See an additional notice of the above pamphlets in this paper. Nov. 21.

VALUABLE SCHOOL BOOKS,

Recommended by the Massachusetts Convention of School Teachers, &c.

THE SCHOLAR'S PRIMER, THE IMPROVED READER, THE GENERAL CLASS BOOK.
From Mr. Allen Fisk, Principal of the Walnut Grove School, Troy, N. Y.
We have had *the Franklin Primer*, and *Improved Reader* in use for about a year, and *the Class-Book* for about half that time. In one sense, we have found them very troublesome companions among our little fellows, exciting in them a curiosity and an inquisitiveness, hardly to be satisfied without an intelligible answer to all their inquiries. This trouble, however, has been well paid for by the pleasure we have enjoyed in watching the expansion of their budding faculties, and in seeing the glow of delight which spread over their faces, as some new light was shed into their little minds.
These books were fortunately given to the world at the commencement of a new era in the history of education, and have no doubt had their full share in bringing about that better state of things—that happy revolution in opinion and practice, which now seem likely soon to drive, into deserved contempt, the dogmas of prejudice and superstition, derived to us from the dark ages.
I am fully of the opinion, that your school books are decidedly the best and the cheapest, yet offered to the public in this section of our country; and, so long as this continues to be the case, we shall need no other inducement to continue the preference we have given them in our school.
From Mr. L. Bailey, Principal of the Utica Classical and Commercial Lyceum.
"UTICA, October, 1832.
"MR. PHELPS.—*Sir*—I have carefully examined the series of reading, spelling and defining books, published by you, viz. the Franklin Primer, Improved Reader, and General Class-Book, and do not hesitate to aver, that they are better adapted to the capacities of young scholars, and better calculated to facilitate their acquisition of the English Language, than any similar books, that have come under my eye; and from the success which I have had in the use of the two latter, with my younger pupils, I do most cordially recommend them to the perusal of all, who are engaged in the arduous employment of educating youth." L. BAILEY.
For Sale by PEIRCE & PARKER, 9 Cornhill, Boston.
2w&2eow Nov. 21.

WATTS ON THE MIND.

EMERSON'S Second Edition of Watts on the Mind, with a Supplement and Questions, adapted to the use of Schools and Academies.
JAMES LORING, Bookseller, No. 132 Washington street, Boston, has just published, a new Stereotype Edition of Dr. Watt's Improvement of the Mind. To which are added, Questions adapted to the Work, for the use of Schools and Academies, by Rev. Joseph Emerson.
The following is from a minister in the neighborhood of Boston, addressed to the Editor of the Christian Watchman.
Mr. Editor.—I saw some time since in your paper, the high encomium upon the above work, by Rev. Joseph Emerson. It reminded me, as indeed I have often been reminded, of the influence which that book had on my own mind about the time I professed religion.
I then resided in Providence, R. I. The pious, lamented C. G. Babcock, who afterwards preached awhile at New-Bedford, and died at Colebrook, Conn. 1817, was then in College. Having some difficulties to struggle with in acquiring an education, he availed himself of a little leisure to obtain subscribers for, or in some way to circulate, *Watts on the Mind.* He called at my place of business, and on the recommendation of a Christian friend, I took the book, and immediately after, devoted some time to the study of it. If I have never attained to any correct habits of study or thought, or if I have failed to form a just estimate of the mind as something to be used and improved to great and valuable purposes, and if I have failed to use and improve my own mind usefully, it is because I have failed to imbibe in full, the sentiments of that book.
From the time, however, that I began to read it, there was a change in my habits of reading and thinking. I saw that I had lost much precious time; my mind had lain comparatively dormant, when at least a quarter part of my existence might have been devoted to profitable reading without interfering with my secular engagements, and probably would have been so devoted, if I had been made acquainted with Watt's on the Mind at an early period of my life. Though on reading that work, I felt a desire to redeem the time that I had lost, yet I have poorly succeeded.—The cultivation of the mind must begin early in order to be complete.
I could wish, sir, that many young men like the pious Babcock would take it upon themselves to spend a little leisure in circulating that book; and I could wish too, that every young man who comes on the stage of life, might, before he begins to act his part, have his attention, in close connection with the Bible, directed to this treatise of the able and pious Watts. Nov. 21.

NATIONAL CHURCH HARMONY,

DESIGNED for Public and Private Devotion. In two Parts. Music arranged for the Organ and Piano Forte. By introducing small notes. Edited by N. D. Gould.
The Editor and Publishers have used unwearied pains to render this work deserving of public patronage; but the favor with which it has been received exceeds their most sanguine expectations. It is already introduced into numerous societies in the cities and in the country, and is ordered from most of the States in the Union. Their determination to preserve the tunes *unaltered*, and thus save great expense and much perplexity to choirs and social circles, meets with the particular approbation of the public. The merits and improvements in this new volume of original and selected church music, have attracted the notice of our public journals; from some which we select the following extracts from their
RECOMMENDATIONS.
From the Penobscot Journal.
The Editor has introduced the full harmony upon the bass and treble staves, that of the upper parts being written in small notes. This will be a great assistance to performers on instruments who are not sufficiently skilled in musical science to be able to play the full harmony from the figured bass. The Editor has also done much towards aiding musical expression by printing certain words in capitals and Italics in the first pages of his work.
The airs or leading parts of the tunes are well selected and of a devotional cast; and the other parts are preserved as found in the best known and most generally received forms, whenever they have been found grammatically accurate.
From the Christian Index.
As to the quality of the music in the National Church Harmony, we can say, so far as we have been able to examine it, that it appears chaste and good.**** We can feel no hesitation in recommending it, not only for the quantity and quality of its matter, but for the superior style in which it is executed. In one respect, we consider the National Church Harmony a decided improvement on former works of the kind. It contains many sentences of Scripture, to which good, simple music has been set, as, for instance, *I will rise and go to my father.*
From the American Traveller.
This volume of elegantly printed music has met with a rapid demand in some parts of our country, and with a good circulation wherever it has been introduced. The Editor is a worthy professor of Music, and has devoted his best efforts to the preparation of a work that should be generally acceptable throughout the United States.
From the World, Philadelphia.
We are decidedly pleased with the "National Church Harmony." We have long thought there should be a change made in the tunes sung by our churches in this region. In the present work we notice several pieces, of that *caste*, which is calculated to enkindle and warm the heart. We ask the particular attention of those of our friends, who have recently formed themselves into musical Associations, to this new and important system of Harmony.
From the Journal of Humanity.
Judicious and impartial judges have pronounced this to be a valuable collection of music, and decidedly worthy of public patronage. The compiler, who is well known as a teacher and composer of music, has evidently bestowed upon it much labor; and we trust that this attempt to present to the Christian public a *uniform* and *permanent* edition of church music will be properly rewarded.
From the Oswego National Republican.
From a personal acquaintance with Mr. Gould, the Editor, we have acquired the little knowledge of the science we possess, and are free to express our firm conviction, that no man in this country is better able to compile a selection of good music—such music as will be adapted to the wants of our community. We have examined the work and entirely approve of the plan, as being chaste and simple. We earnestly hope it will be introduced into our churches generally.
From the Hingham Gazette.
We have received a copy of this work for examination, and are favorably impressed as to its merits. As a whole, we think the work richly entitled to the patronage of musical choirs, and we do not hesitate to recommend it for use in our churches.
A new edition is this day published by LINCOLN & EDMANDS, Boston, and sold by B. Nourse, Bangor; Glazier & Co. Hallowell; G. Hyde & Co. and S. Coleman, Portland; Dorr & Howland, Worcester; S. Butler & Son, Northampton; A. S. Beckwith, Providence; D. F. Robinson & Co. Hartford; Collins & Hannay, and D. Felt, New York; Bennett & Bright, Utica; French & Perkins, Philadelphia; Cushing & Sons, & J. Jewett, Baltimore; Wm. Riley, Charleston; Hubbard & Edmands, Cincinnati. 6w Nov. 24.

BLANKETS, TABLE CLOTHS, CANTON AND COTton Flannels, French and English Merinos, &c. &c.

ELIAB STONE BREWER, 414 Washington street, has just received, 2 Bales of London Blankets, of a Superior quality and various prices.
1 Case Flax Purple, Blue, Red, &c. colored Irish Table Cloths, of sizes from 6-4 to 12-4
1 Case Brown and Bleached Canton Flannels, of superior quality, for Ladies and Children's wear, and will be sold for what they cost in Canton.
3 Cases of Imitations Canton or Cotton Flannels, Brown and Bleeched, from 12 1-2 cts to 1-6 per yd.
1 Bale Yellow Flannels in Remnants—very cheap.
1 Bale 6-4 Fine White Flannels.
Bales Green, Red, Yellow, Orange and White Flannels.
Bales of Russia Diaper, Captain's adventure—of very superior quality.
Bales Russia Crash, from 6-4 to 12 1-2 cts.
French and English, 6-4 Merinos—various Colors.
2 ps. very superior Claret and Quakers Drab Thibet Cloth.
Nov. 21.

A CARD.

WILLIAM P. MCKAY, Watchmaker, 15 Water street, (between Congress and Devonshire streets,) Boston, has on hand, an assortment of *WARRANTED WATCHES*, which will be sold cheap for cash, or exchanged on the most favorable terms.
Also, PEN AND POCKET KNIVES, of the first quality—Rhadiographic and other pens, together with a general assortment of Watch Trimmings, Watches, Clocks and Music Boxes, of every description carefully repaired and warranted. tf Nov. 21.

POETRY.

THE HOLLY TREE.

O Reader! hast thou ever stood to see
The Holly Tree?
The eye that contemplates it well perceives
Its glossy leaves
Ordered by an intelligence so wise,
As might confound the atheist's sophistries.

Below, a circling fence, its leaves are seen
Wrinkled and keen;
No grazing cattle through their prickly round
Can reach to wound;
But as they grow where nothing is to fear,
Smooth and unarmed the pointless leaves appear.

I love to view these things with curious eyes
And moralize:
And in this wisdom of the Holly Tree
Can emblems see
Wherewith perchance to make a pleasant rhyme,
One which may profit in the after time.

Thus, though abroad perchance I might appear
Harsh and austere,
To those who on my leisure would intrude
Reserved and rude,
Gentle at home amid my friends I'd be
Like the high leaves upon the Holly Tree.

And should my youth, as youth is apt I know,
Some harshness show,
All vain asperities I day by day
Would wear away,
Till the smooth temper of my age should be
Like the high leaves upon the Holly Tree.

And as when all the summer trees are seen
So bright and green,
The Holly leaves their fadeless hues display
Less bright than they;
But when the bare and wintry woods we see,
What then so cheerful as the Holly Tree?

So serious should my youth appear among
The thoughtless throng,
So would I seem amid the young and gay
More grave than they,
That in my age as cheerful I might be
As the green winter of the Holly Tree. [Southey.

APOSTROPHE TO MARY MAGDALENE.

[Translated from the Spanish by Bryant.]

Blessed, yet simple one, and broken hearted!
The crowd are pointing at the thing forlorn,
In wonder, and in scorn!
Thou weepest days of innocence departed,
Thou weepest—and thy tears have power to move
The Lord to pity, and love.

The greatest of thy follies are forgiven,
Even for the least of all the tears that shine
On that pale cheek of thine.
Thou didst kneel down to him that came from Heaven,
Evil and ignorant—and thou shalt rise,
Holy, pure, and wise.

It is not much, that to the fragrant blossom
The ragged briar should change—the bitter fir
Distil Arabian myrrh;
Nor that upon the wintry deserts' bosom,
The harvest should rise plenteous, and the swain
Bear home the abundant grain;
But come and see the bleak and barren mountain,
Thick to their tops with roses; come and see
Leaves on the dry dead tree;
The perished plant, set out by living fountains,
Grows fruitful, and its beauteous branches rise
Forever towards the skies.

TEMPERANCE.

THE LICENSE SYSTEM.

We have more than once had occasion to mention the oppressive operation of the License system, on towns that wish to rid themselves of the spirit-trade. We are glad to see the subject taken up by the Editor of the Journal of Humanity, who is arguing in favor of "the exercise by the governments of the towns, and not by the State Governments, of the power to regulate the traffic in ardent spirits." The following facts are adduced in a late number of that paper, to show the practical operation of the present and of the proposed system:

In Massachusetts, an attempt was made a few years since by the town of New Bedford to free itself from the traffic in ardent spirits. The majority decided that there should be no licenses; but the dealers appealed to the county commissioners, who decided, by the authority of the State, that licences should be granted; and the town, contrary to the wishes of the majority of its citizens, was compelled to submit. This decision has served as a precedent. The towns throughout the State, convinced that success would be hopeless where the enterprizing inhabitants of New Bedford failed, have done little or nothing towards abolishing the traffic, and it is the reproach of Massachusetts that she is wofully behind in the great work of reformation. Boston, which at the commencement of the reformation did not contain six hundred grog shops, now contains seven hundred.

In New Hampshire the town of Plymouth became freed from the traffic entirely, three or four years since. During this period, the last traces of dissipation appeared to have been banished—throughout the village virtue, harmony and prosperity reigned—revivals of religion had been enjoyed and almost the whole village seemed to be united into a visible church of Christ.—But the spoiler came! A man *with a rum selling conscience* came there and set up a house of entertainment. State legislation recognizes him as a moral and respectable man; but there is no doubt, if the town had the power, his ruinous traffic would be at once stopped. As it is, he may re-corrupt the whole village. Truly, one sinner,—especially if he sin according to law—destroyeth much good.

In Maine, the towns have more liberty. The State will license or not, just as the towns may decide; and further, if the towns require, the County Attornies will prosecute under the State Laws. The transfer of the prosecuting power (which in the hands of the County attornies is a dilatory, expensive and inconvenient business, the popularity of these officers within the towns in favor of the traffic being at stake,) to the town authorities, would be a full adoption of our plan. So far as the towns have the power, the system works well. Many towns have already availed themselves of the limited power they possess by abolishing licenses, thus holding themselves in readiness to act efficiently so soon as they get the power. One dealer in North Yarmouth has been compelled to pay a fine of fifty dollars, and has also been put under bonds of five hundred dollars. Probably a more determined opposition to the traffic exists in Maine than in any other State in the Union. Whether this determination is the cause or the result of the partial liberty enjoyed by the towns we cannot say, but are strongly inclined to the latter opinion.

In Pennsylvania, at the session of the Legislature in Harrisburg last winter, a bill for the licensing of places for the sale of spirits by the glass under the name of *oyster cellars*, in Philadelphia, was passed in direct defiance of the moral sentiment of that city. This gross act of legislative tyranny occasioned a general burst of indignation at Philadelphia, but the authority rested with the state, and the city was constrained to submit. A gentlemen who was in Philadelphia at that time, has since told us that if the licensing of the cellars had depended upon the votes of that city, he had no doubt there would have been a majority against it.

OFFICIAL.

HEAD QUARTERS OF THE ARMY. }
Adj. General's Office, Washington, Nov. 5. }

ORDER, No. 100.—The General-in-Chief, has received from the War Department the subjoined Regulation, which is published for the information and government of the Army, and all others interested:

"*War Department, Nov. 2d, 1832.*

"1. Hereafter no ardent spirits will be issued to the troops of the United States, as a component part of the ration, nor shall any commutation in money therefor, be paid to them.

"2. No ardent spirits will be introduced into any fort, camp, or garrison of the United States, nor sold by any suttler to the troops; nor will any permit be granted for the purchase of ardent spirits.

"Under the authority vested in the President by the 8th section of the act of Congress of April 14th, 1818, the following changes will be made in the rations issued to the Army:—

"3. As a substitute for the ardent spirits issued previously to the adoption of the General Regulation of November 30th, 1830, and for the commutations in money prescribed thereby, eight pounds of sugar and four pounds of coffee will be allowed to every one hundred rations; and at those posts where the troops may prefer it, ten pounds of rice may be issued to every one hundred rations, in lieu of the eight quarts of beans allowed by the existing regulations.

"4. These regulations will not extend to the cases provided for by the act of Congress of March 2d, 1819, entitled 'An Act to regulate the pay of the Army when employed on fatigue duty,' in which no discretionary authority is vested in the President, nor to the necessary supplies for the Hospital Department of the Army.

R. JONES, Adjutant General. LEWIS CASS.

IMPORTANT MOVEMENT.—On Monday evening last the Young Men's Temperance Society of this city held an adjourned meeting at the Session room of the 1st Presbyterian church. The special object of the meeting was to take into consideration the importance and the practicability of distributing the Temperance Recorder gratuitously to each family in the city, for one year. The number of families is supposed to be from 5 to 6000. A resolution was adopted, directing the Executive Committee to subscribe for the requisite number of copies, and to use immediate measures for the procuring of the necessary funds to meet the expense. [*Albany Tel.*

Sacrificing to Temperance.—One of our merchants, on Friday last, ordered a couple of puncheons of rum, all that remained in his warehouse, to be emptied of their contents into the dock. [*Newburyport Herald.*

MISCELLANY.

LONDON.

Considered in the aggregate, London comprises the city and its liberties, with the city and liberties of Westminister, the borough of Southwark, and upwards of thirty of the contiguous villages of Middlesex and Surrey. The extent of this district is from east to west, or from Poplar to Kensington, near eight miles; its breadth from north to south is very irregular, and may be said to vary from three to four miles. The circumference of this immense congregation of buildings may be estimated at about twenty miles. The metropolis is computed to contain upwards of 60 squares, 12,000 streets, lanes, courts, &c.; and the whole formed by near 300,000 buildings of various descriptions, as public structures, churches, dwelling houses, warehouses, shops, &c. In the year 1377, London is said to have contained about 35,000 inhabitants. According to the census of 1801; London at that time contained 121,229 houses, inhabited by 216,073 families, making 864,755 persons. In 1811, it had increased to 1,099,104, and in 1821 to 1,225,964 persons. By the last census of 1831, it appears that a still further increase had taken place of no less than 248,105; thus making the present population of the metropolis 1,464,069. The number of oxen annually consumed in London has been estimated at 110,000, calves 50,000, sheep eight hundred thousand; lambs, 250,000; hogs and pigs two hundred thousand, besides animals of other kinds. Smithfield is the principal market for the above articles; and the total value of butcher's meat sold there annually is stated at 8,000,000*l.* There are on an average, annually brought to Billingsgate market 2,500 cargoes of fish, of forty tons each, and about 20,000 tons by land carriage: in the whole 120,000 tons. The annual consumption of wheat, in London, may be averaged at 900,000 quarters, each containing 8 Winchester bushels; of porter and ale 2,000,000 barrels, each containing 36 gallons; spirits and compounds 11,000,000 gallons; wines 65,000 pipes; butter 21,000,000 pounds, and cheese 26,000,000 pounds. The quantity of coals consumed is about 1,200,000 chaldrons, of 36 bushels, or a ton and a half to each chaldron. About 11,000 cows are kept in the vicinity of the metropolis, for supplying the inhabitants with milk, and they are supposed to yield nearly 7,900,000 gals. every year; even this great quantity, however, is considerably increased by the dealers, who adulterate it at least one fourth, with water, before they serve their customers. The port as actually occupied by shipping extends from London bridge to near Deptford, a distance of at least four miles, and is from four to five hundred yards in average breadth. The average number of ships in the Thames and dock is 1,100, together with 3,000 barges employed in lading and unlading them; 2,288 small craft engaged in the inland trade; 3,000 wherries for the accommodation of passengers; 1,200 revenue officers are constantly on duty in different parts of the river; 4,000 laborers are employed in lading and unlading; and 8,000 watermen navigate the wherries and craft.—*Parlington's Nat. View and Hist. of Lon.*

IMPORTANCE OF A VOTE.—I hope to see the day when an Englishman will think it as great an affront to be courted and fawned upon in his capacity of elector as in his capacity of a juryman. In the polling-booth, as in a jury-box, he has a great trust confided to him—a sacred duty to discharge. He would be shocked at the thought of finding an unjust verdict because the plaintiff or the defendant had been very civil and pressing; and, if he would but reflect on this, he would, I think, be equally shocked at the thought of voting for a candidate for whose public character he felt no esteem, merely because that candidate had called upon him, and begged very hard, and had shaken his hand very warmly. *T. B. Macauley, Esq.*

HORTICULTURAL CURIOSITY.—There is now fast coming into flower, in the gardens of the Marquis of Westminister, at Eaton Hall, a beautiful specimen of the *Agave Americana*, or Great American Aloe, a plant commonly, but erroneously, supposed to flower only once in a hundred years. The stem of this specimen rises to an elevation of 25 feet from the ground, terminating in an immense cluster of from 80 to 100 flowers, of a greenish yellow color, on stalks of different lengths. From its stem spring 32 great curved branches, very much resembling those of a chandelier, and the extremity of each is crowned with a cluster of flowers, similar to the above, making a total of about 3000 flowers. [*Manchester Guardian.*

METHODISTS IN THE UNITED STATES.

The following is a statistical view of the Methodist Episcopal church within the United States. It is extracted from the "Minutes of the several Annual Conferences" for 1832. The numbers in some of the conferences were given more than a year ago, so that the present total is more than that given below.

GENERAL RECAPITULATION.

Conferences.	*Whites.*	*Colored.*	*Indians.*	*Total.*	*Travel. preach.*	*Super'd.*
Pittsburg	25,874	187		26,061	107	7
Ohio	44,290	344	245	44,879	135	13
Missouri	4,754	451		5,205	44	2
Illinois	27,349	204		27,553	95	3
Kentucky	21,513	4,594		26,107	93	15
Tennessee	22,432	3,624	855	26,911	122	
Holstein	19,257	2,319		21,576	52	4
Georgia	24,241	7,330		31,571	89	11
Mississippi	12,935	5,185	1,312	19,432	80	3
S. Carolina	21,731	20,197		41,928	74	7
Virginia	32,536	8,210		40,746	114	13
Baltimore	32,424	11,066		43,990	121	17
Philadelphia	39,529	8,516		48,045	146	7
New York	46,471	615		47,086	211	9
New England	15,257	289		15,547	121	8
N. Hampshire	14,560	11		14,571	123	3
Maine	14,347	8		14,355	104	6
Oneida	31,449	111		31,560	123	11
Genesee	21,415	56		21,471	104	4
Total	472,364	73,817	2,412	548,593	2,057	143
Total last year,				513,114	143	
Increase this year,				35,479	2,200	
Last year,					2,010	
Increase,					190	

EPISCOPAL PRESS.—The following is a summary of publications issued from the Episcopal Press in this city during the year past. Testaments, eighteenmo, 2,000 Prayer Books, Octavo, 250; eighteenmo, (8250) 9,000; thirtytwomo, 2,000; *Tracts*, 102,500; Sunday School Books and Periodicals, 169,840; Churchman's Almanac for 1821, not enumerated in the last report, 3,000; Devotional Sonnets, 1,000; Communicants Companion, 2000; The lives of Hooker and others by Walton, 1,000; Bishop Sumner's expositton of St. Luke, 1000; Biographical Memoir of Mr. Griffin, 500; The Churchman, 79,888; Miscellaneous Publications including Journals of Convention, Reports of Societies, Sermons and various Pamphlets, 39,820:—Making a

Total of Folio Sheets	79,888
Quarto Publications,	13,600
Octavo Publications,	39,070
Duodecimo,	103,000
Eighteenmo,	153,750
Thirtytwomo,	23,000
Various Minor Publications,	79,361
Grand Total,	497,669

copies of various publications printed at the Press in the year past.

Granville Literary and Theological Institution, under the patronage of the Ohio Baptist Education Society, has been opened, and now accommodates upwards of sixty students, being as many as can be provided for until the completion of a spacious edifice now in progress. The sum of $5000 is wanted to defray the expenses.

La Grange College, in Alabama, is in the third year of its existence. It is under the patronage of the Tennessee and Mississippi Methodist Conferences. Eighty new scholars have been added during the present session. An appeal is made for pecuniary assistance, the debts amounting to $7000.

The autobiography of the late Dr. Adam Clarke, of the existence of which we lately apprised the public, is to be forthwith put to press, with a continuation to the time of his decease, by a member of his own family.—*London paper.*

WESTMINSTER ACADEMY.

THE Winter Term in this Institution will commence on the 26th of November, under the instruction of Mr. WILLIAM C. CLARK. Particular attention will be paid to scholars in a course of preparation for College. The English branches will also be taught with care, and Lectures will be delivered in Chemistry, Astronomy, and Philosophy.

Tuition in the English department $3,00 per quarter—and $3,50 in the Latin, Greek and French languages. CYRUS MANN,
Nov. 21. In behalf of the Board.

NEWTON FEMALE ACADEMY.

THE Winter Term, at this Institution will commence on the second Tuesday after Thanksgiving. The instruction during this term will be particularly adapted to aid Female Teachers in preparing to engage in that employment with success.
Nov. 14. WILLIAM JACKSON, *President.*

SHELDON ACADEMY.

A NEW arrangement has been made in this Institution. The Trustees are happy to inform the community, that they have been enabled to make an engagement with Messrs. HUNT and CHAPMAN, to take upon themselves the *permanent* charge and supervision of this Seminary. They enter upon their duties highly recommended by the President and Faculty of Amherst College; and also, as experienced Instructors:—and they feel confident they will sustain the reputation it has already acquired.
JAMES K. SHELDON, *Sec'y.*

In assuming the charge of this infant and growing Institution, the subscribers would respectfully present the following inducements as grounds of their claims for public patronage.

1. *Its location.*—It is situated in Southampton, Ms. eight miles south of Northampton, and accessible to every part of the country, by daily stages passing through it;—and they deem it nearly sufficient to say, that, it is in the beautiful valley and surrounded by the picturesque scenery of the Connecticut, in a town long proverbial for the intelligence and morality of its inhabitants. Indeed, they believe that this Institution can justly claim a more perfect exemption from temptations to idleness and dissipation than any other of the kind in the country: and as such they present, with confidence, its claims to the intelligent Christian community, who will duly appreciate the importance of such an advantage.

2. *Instruction.*—Though they profess to have discovered no *new* plan: yet, if experience, a personal inspection of some of the first schools in the country, and an attempt to lay the foundation of that *practical* and *symmetrical* education so much needed at the present day, is any pledge, then they hope to render the Institution worthy of public patronage. The course of instruction and books adopted, will be similar to those of kindred Institutions.

3. *Lectures.*—Gratuitous lectures will be given by the Principals and professional men, on various subjects of study, as well as in others of interest and importance. A Philosophical apparatus is also connected with the Institution. School-keeping will be a subject of especial attention during the Spring and Fall Terms.

4. *Expenses.*—Board from $1,00 to $1,50 per week—fuel and lights included. Tuition, $3,00 per quarter, and no extra charges. Boarding-houses have been engaged, where the Principals can take pupils under their immediate care *at all times*;—thus presenting the advantages of High Schools, without their attendant evils, and at about one third of the expense.

In short, no labor or pecuniary sacrifice will be spared to render the Institution one of high character. Bills of the recitations, and department of pupils, will be kept for the inspection of parents and guardians. The Bible will be used as a text-book;—with a copy of which, every student is requested to be furnished. The Winter Term will commence Dec. 5th. SAMUEL HUNT,
MAHLON P. CHAPMAN.

REFERENCES.—Rev. Heman Humphrey, D. D. Pres. Amherst College, Rev. Thomas Shepard, Agent Am. Bible Soc., Mr. B. B. Edwards, Rec. Sec. Am. Ed. Soc. tf *Nov. 14.*

BRADFORD ACADEMY.

MALE DEPARTMENT.

THE Winter term for this Department will commence on Wednesday Dec. 5, and continue 17 weeks. A few young gentlemen can be accommodated with board in the family of the Preceptor.

FEMALE DEPARTMENT.

The Winter term in this Department will commence on Wednesday Dec. 5, and continue 15 weeks. The Teachers, who were employed in the summer, will instruct in the winter.
Bradford, Oct. 31, 1832. 4w JESSE KIMBALL, *Sec'y.*

BIOGRAPHY AND HISTORY.

AMERICAN Biographical and Historical Dictionary, containing an account of the Lives, Characters and Writings of the most Eminent Persons in North America, from its first settlement and a summary of the History of the several Colonies and of the United States. By WILLIAM ALLEN, D. D. President of Bowdoin College. Second Edition, greatly enlarged. Published by WILLIAM HYDE & Co. 134 Washington street.

"The biographical articles in this book exceed 1,800; presenting an account of more than 1,000 individuals not mentioned in Lord's edition of Lempriere, and of about 1,600, not found in the first ten volumes of the Encyclopedia Americana. We have had occasion to use the dictionaries of Eliot, Lempriere, Davenport, and others, and have frequently been disappointed in regard to the object of our search. The Encyclopedia Americana, is much more full in regard to political and literary character, than religious. Many individuals, who have distinguished themselves in the service of Christ and their fellow men, are either slightly noticed, or wholly passed over. We have given President Allen's volume a somewhat thorough examination, and we are highly gratified with the judgment, accuracy and spirit, which are manifested. It is beyond all question, the best book of the kind before the American public. We hope that a speedy sale of the edition, will render it necessary for President Allen to enlarge and enrich his truly valuable work."—*Q. Register.*

WALTON'S LIVES.

THE Lives of DONNE, HOOKER, WOTTON, HERBERT and SANDERSON. By Izaac Walton. With some account of the Author and his writings.

"There are no colors in the fairest sky
So fair as these. The feather whence the pen
Was shaped that traced the lives of these good men
Dropped from an angel's wing. With moistened eye
We read of faith and purest charity,
In statesman, priest, and humble citizen.
O, could we copy their mild virtues, then
What joy to live, what blessedness to die!
Methinks their very names shine still and bright
Apart—like glow-worms in the woods of Spring,
Or lonely tapers shooting far a light
That guides and cheers—or seen like stars on high,
Satelites burning in a lucid ring
Around meek WALTON's heavenly memory. *Wordsworth.*"

Just published and for sale by HILLIARD, GRAY & CO. 6w 14.

FLORENCE KIDDER.

MEMOIRS of Florence Kidder, who died in Medford, Ms. April, 1832—with an Engraving on steel.

The AMERICAN ALMANAC and Repository of Useful Knowledge, for the year 1833.

CHALMERS' POLITICAL ECONOMY.—On Political Economy, in connection with the Moral State and Moral Prospects of Society. By Thomas Chalmers, D. D. Prof. of Divinity in the University of Edinburg. Just Published by PEIRCE & PARKER, 9 Cornhill. 14.

NEW PUBLICATIONS.

JUST Published by CROCKER & BREWSTER, 47 Washington street,

CHALMERS ON POLITICAL ECONOMY, in connexion with the Moral State and Moral Prospects of Society. 1 vol. 12mo.

THE CHRISTIAN'S OWN BOOK. Meditations drawn from the Piety of former Ages. With an Introductory Essay. By Stephen H. Tyng, A. M. Rector of St. Paul's Church, Philadelphia. 1 vol. 12mo.

ANNALS OF THE JEWISH NATION, during the Period of the Second Temple. 1 vol. 12mo.

THE SWISS FAMILY ROBINSON; or adventures of a Father and Mother and four Sons in a desert Island—the genuine progress of the story forming a clear illustration of the First Principles of Natural History. 1 vol. square 12mo.

LETTERS, on the Present State and Probable results of Theological Speculations in Connecticut. 8vo. pp. 44.

AMERICAN ALMANAC, and Repository of Useful Knowledge, for the year 1833.

THE TOKEN and Atlantic Souvenir, A Christmas and New Year's Present for 1833. Edited by S. G. Goodrich.—Embellished. *Nov. 14.*

DR. REE'S CYCLOPEDIA. CROCKER & BREWSTER, Booksellers, 47 Washington street, Boston, would inform the committees of Libraries, Lyceums, and Mechanic Associations, that they have recently purchased the remainder of the edition of this valuable work, and that they will sell it at the *low price of one hundred and ten Dollars a set*, well bound in good boards; comprised in 87 numbers, quarto, each number containing on an average about 400 pages, and illustrated with numerous plates and maps, engraved for the work by some of the most distinguished artists. This work is an universal Dictionary of Arts and Sciences, formed upon a more enlarged plan of arrangement than the Dictionary of Mr. Chambers, comprehending the various articles of that work, with additions and improvements, together with the new subjects of Biography, Geography, and History, and adapted to the present state of Literature and Science. *Nov. 14.*

NEW COLLECTION OF PSALMS & HYMNS,

PUBLISHED by PERKINS & MARVIN, No. 114 Washington street, Boston.

CHURCH PSALMODY, Adapted to Public Worship, selected from Dr. Watts and other authors. With marks for musical expression. Edited by Lowell Mason and David Greene.

The following testimonials will show the estimation in which it is held by the gentlemen whose names are given below. They are subjoined, as an inducement to all interested in the subject, to afford the book a careful and candid examination.

Extract from a Report of the Committee of the Pastoral Association.

"The Committee do not feel called upon to decide to what extent public sentiment will tolerate changes in the common book of Psalms and Hymns by Dr. Watts. And frequent changes in books of this description, they view as certainly undesirable. But they are of opinion, still, that the interests of public worship do require both abridgment and omission in Watt's Psalms and Hymns; as these contain many passages which have rarely, if ever, been read in public, and which could not certainly now be read in public with propriety.

"Difficult and delicate as the task is of making any considerable changes in Watts, the Committee were prepared, from their confidence in the judgment and taste of the gentlemen who compiled the Church Psalmody, to expect that this task would be well performed.

"The points to which the Committee have principally directed their attention, are, soundness of Christian doctrine; evangelical spirit; lyrical character; variety of subjects, and of pieces on each subject; purity and elevation of style; and adaptation to the purposes of sacred music. And in all these respects, the Committee think that this Psalm Book has been compiled under the influence of correct views and good taste, and that it possesses some decided advantages over any other that has been published.

"The compilers may, indeed, have omitted some stanzas of Watts, which we should have preferred to see retained, and in a few cases, perhaps, have inserted versions from other authors, which we should have omitted. In cases of this kind, there is room for some diversity of judgment. In respect to verbal alterations, as well as the transposition of stanzas, and parts of stanzas, the editors have, in our opinion, executed their task with great success."

"In respect to variety, the Church Psalmody is more extensive, and complete, than any other book of the kind in common use. There are about 245 more Psalms and Hymns, than are contained in Watts and Select Hymns. And this addition as to number, does not by any means exhibit the extent of addition made to the variety which has been introduced. There is a range of topics comprehended, from which pieces may be selected suited to every variety of circumstance and occasion, occurring in connection with Christian experience, revivals of religion, the enterprizes of Christian benevolence, and the general interests of the church. In respect to its elevated lyrical character, and adaptation to the purposes of sacred music, we think the editors have very successfully accomplished the difficult task which they undertook. The notation for purposes of musical expression, is well adapted to promote skill and discrimination in singing, and to facilitate the cultivation of a sound taste.

"On the whole, though the Committee would by no means speak to the disparagement of any other book of the kind before the community, yet they cannot but rejoice in the appearance of the Church Psalmody. It makes a rich addition to those compilations of sacred poetry, which are designed to aid the worship of God. The compilers and publishers, we think, have done a valuable service to the cause of religion; and we hope, and believe, that they will receive a due reward.

"All which is respectfully submitted.

"In behalf of the Committee, E. PORTER, *Chairman.*"

From the Professors in Bangor Theological Seminary.

The subscribers, having examined a work entitled "Church Psalmody," with some degree of care and attention, are prepared to express an opinion of it as follows:

"1st. In point of spirit and sentiment, it is decidedly evangelical. This is a subject in regard to which the religious public have a right to be satisfied; and in regard to which, all who examine the work with attention and candor, will, we doubt not, obtain satisfaction.

"2d. This work contains a greater variety than any similar publication with which we are acquainted. In making their selections, the compilers have had access to "nearly all the good lyric poetry in the English language;" and they seem to have made the best use of their materials. The number of Psalms and Hymns here brought together, is 1,185, touching upon a great variety of subjects; and suited to nearly every occasion which at the present interesting period will be likely to occur.—But

"3d. The principal excellence of the work before us, consists in its superior adaptation to music. Most of the pieces contained in it, may with ease and propriety be sung. To promote this object, seems to have been the reason of the greater part of the alterations which occur; and whether the mere poetry has in all cases been improved or not, we think every person of correct taste will decide, that in its adaptation to the vocal organs, there has been much improvement. The pauses and accents have been regulated; cumbrous and prosaic passages have been omitted, and unmusical words have given place to those on which the voice can easily dwell. Much taste and judgment are also exhibited in marking the pieces for musical expression, and in referring to appropriate tunes. How soon and how far it is desirable that the "Church Psalmody" should take the place of the books now in use in our churches we pretend not to say. Those particularly interested, will consider and decide the question for themselves. We have no doubt, that wherever this work shall be introduced, it will be used with increased satisfaction by the choir of singers, and with interest and profit by all those who are prepared to worship in spirit and in truth.

ALVAN BOND, } *Professors in the Theol.*
ENOCH POND, } *Sem'y, Bangor.*
Bangor, Sept. 20, 1832.

From the Rev. John Brown, Hadley, Mass.

Messrs. PERKINS & MARVIN.—The Church Psalmody has been introduced into my congregation. The change was made not hastily, but after due deliberation. The pieces and stanzas, the omission o which I most regreted at first, appear on further examination, to be in general, better suited to reading than music. I am now contented to part with them in the sanctuary—and am satisfied, that their place is more than supplied by the Psalms and Hymns added, and not found in any other collection, with which I am acquainted. I can say without hesitation, that the Church Psalmody contains a greater amount and variety of poetry adapted to the ends of sacred music, and less that is not so, than is contained in any other work extant. The marks for musical expression, which are set before the more important stanzas, greatly enhance the value of the work. I consider it as highly calculated to promote the cause of sacred music, in our churches; and acquaintance with its peculiar merits, will in time secure to it a general circulation. J. BROWN.
Hadley, Mass. August, 1832.

From Rev. Lyman Beecher, D. D.

I have been in the habitual use of the Church Psalmody in public worship from its first publication. I find the additions evangelical, and the copiousness, variety, and adaptation of subjects to the existing exigencies of the church, surpassing any selection of the kind I have ever met with—beside the peculiar excellence of its more strictly lyrical character. I regard it as embodying the best thoughts of the best poets, whose hearts the grace of God has warmed, and his providence prompted to celebrate the commencing triumphs and prospective glories of the church. It possesses my cordial approbation and recommendation. LYMAN BEECHER.
Boston, Aug. 1, 1832.

From Rev. Messrs. Wisner and Green, Boston.

CHURCH PSALMODY.—The two prime excellencies which the compilers claim for this work, and we think on good grounds, are the superior style of its poetry, and its lyrical character or adaptedness to music. In examining it, we have been highly gratified with the range of subjects, and their peculiar appropriateness to the character and extent of the movements of the church at the present day. We were also gratified with finding so large a portion of the unrivalled productions of Watts embraced in the work—considerably more than from any other author, and probably, nearly all that are adapted to being sung with the best effect. These form the basis of the work. With these are combined many selections of great excellence from other and subsequent writers of sacred lyrics. The shortness of the pieces in this compilation, we think an excellence, as being more convenient, and admitting of greater variety. The key, consisting of characters familiar to every musician, will readily furnish many useful suggestions to the performer. We have found the pieces in sentiment uniformly elevated, and truly evangelical; and we do not think that the materials now possessed by the church, could furnish a better collection of Church Psalmody, either as to matter, style, or arrangement. The work has, therefore, our cordial recommendation, as admirably adapted to promote the high and holy purposes of social and private worship.

B. B. WISNER, *Pastor of Old South Chh. Boston.*
Aug. 11, 1832. SAMUEL GREEN, *Pastor of Essex St. Ch. Boston.*

From Rev. Messrs. Blagden, Winslow, and Phelps, Boston.

We have examined the "Church Psalmody," published by Perkins & Marvin of this city, and take pleasure in recommending it as a book of doctrinal and devotional poetry, well adapted for use in public worship, and in social religious meetings.

It contains less to offend correct taste, than any other compilation with which we are acquainted; while, at the same time, it presents all the leading doctrines of the evangelical system, in a clear and unquestionable form.

The compilers have made Watts the foundation of their selection, while they have taken from other authors, many pieces of devotional poetry which have been long admired, and ought to be preserved and sung by the people of God. The arrangement of the subjects is very judicious. G. W. BLAGDEN, *Pastor of Salem Ch. Boston.*
H. WINSLOW, *Pastor of Bowdoin St. Ch. Boston.*
Boston, Oct. 1. A. A. PHELPS, *Pastor of Pine St. Ch. Boston.*

From Gen. Henry Sewall, Augusta, Me.

Messrs. MASON & GREENE.—I have recently obtained a copy of your "Church Psalmody," and its perusal has afforded me much entertainment. It is a neat pocket volume, comprising much interesting poetry of rich evangelical character, beyond what is to be found in any of our psalm books, and more strictly lyrical than any thing I have seen. The omissions, abridgments, alterations, and changes, in the arrangement of the subject and language of the stanzas, so far as I have been able to compare them with the sources from which your materials have been drawn, appear in general to have been judiciously made, and the variations so happily effected, as in many instances to conceal the amendment, while the improvement is conspicuous. * * * * * Some imperfections are to be found, but on the whole, notwithstanding its few defects, it possesses intrinsic merit, and cannot fail to commend itself to the notice and patronage of all who possess poetic taste and judgment; and must find its way into the evangelical churches and congregations, as soon as it can surmount the prejudices now in feeble array against it, on account of its novelty and peculiarity.

I am, gentlemen, with much esteem, and Christian affection,
Your obedient servant, H. SEWALL.
Augusta, Oct. 10, 1832. *Nov. 14.*

THE NEW ENGLAND FARMER'S ALMANAC for 1833.—By Thomas G. Fessenden, Esq. Editor of the New England Farmer.

The Astronomical Calculations, by the editor of the Astronomical part of the 'American Almanac.'

Extract from the Preface.

As the greater part of an Almanac must, of necessity, consist of tabular articles, and repetitions, dull as a Greek Lexicon, and as stale as a seed cucumber, or a petrified Mastodon of antediluvian origin, we have humbly attempted to cap the columns of each month as it takes its place in our calendar, with a little light and trivial rhyming. This may perhaps relax the muscles of some misanthrope, and serve as an antidote to that melancholly, which threatens to become maniacal in the course of its mopings. If we have therein & thereby been guilty of levity or indiscretion, we shall of course be exposed to the scalpella of the critics; but we would beg leave to apprize their hyper-eminences that we care nothing for them nor their canons, and hope we shall never scribble any thing ridiculous and insipid enough to induce them to stigmatize us with their approbation. CARTER, HENDEE & CO. *Nov. 14.*

FIRST LESSONS IN NATURAL HISTORY. Geology, containing the elements of the science, in its present advanced state, designed for the use of School, and private learners. Illustrated by engravings. By J. D. Browne. Just published by WILLIAM HYDE & CO. 134 Washington street.

ALSO,—preparing for the press by the same author. Chemistry, Mineralogy, Zoology, Mazology, Ornithology, Piscalogy, Entomology, Conchology, Reptilia Systematic Botany, Physiological Botany; making a complete and uniform series of first Lessons in Natural History. Nov. 14.

RECTORY OF VALEHEAD, by the Rev. Robert W. Evans, M. A. The Statesman's Manual, by S. T. Coleridge. The Economy of Machinery and Manufactures, by Charles Babbage, Esq.

Just received, for sale by WILLIAM HYDE & CO. at the Boston Bookstore. *Nov. 14.*

LETTERS OF REV. E. CORNELIUS.

IT being in contemplation to prepare a Memoir of the late [...] CORNELIUS, with a selection from his writings, it is respectful[ly] requested that those individuals who have in their possession [let]ters from Mr. Cornelius, will forward them before the first of [Janu]ary next, to the care of Messrs. Perkins & Marvin, 114 Washi[ngton] street, Boston. All papers deposited with them will be care[fully] preserved and returned according to the wishes of the owners.
3tis. Nov. 7.

NEW ANNUAL for 1833, Entitled THE RELIGIOUS SOUVENIR,

EDITED by the Rev. Gregory T. Bedell, and embellished [with] splendid engravings, by the first artists.

The design of this volume is to furnish an elegant Annual for [pre]sents, remembrancers, &c., which will unite the embellishments [of] fancy and imagination with a strictly religious and moral tendency in the whole texture of the work. A Souvenir in short which [no] person of sound religious principles would hesitate to place in the hands of a valued friend.

Such a work has been pronounced a desideratum by many whose opinions are regarded with deference by a religious community, and while it has been the care of the able editor and the numerous and highly respectable contributors to the work to conform strictly to this design, and at the same time to present articles which will be interesting to the general reader, it has also been the earnest endeavor of the publishers that this volume shall not fall below the high standard of excellence in point of embellishment and elegant execution. The work will be ready for delivery on the first of [No]vember next. It will contain nine elegant engravings on steel, from designs of Martin, Westall, Cook and other distinguished masters, executed by Ellis, Steel, Keeman, Longacre, Smellie, Tucker and other engravers of high reputation.

The publishers confidently hope that the design and character of the work together with the care devoted to every part of its mechanical execution, will commend it to the favorable notice of the enlightened and liberal Christian community.
Philadelphia, Sept. 26, 1832. 2m. KEY, MILKE & BIDDLE.

CATEL'S HARMONY.

JUST published and for sale by JAMES LORING, No. 132 Washington street—A Treatise on Harmony, written and composed for the use of pupils at the Royal Conservatoire of Music, in Paris, by Catel, Professor of Harmony in that establishment—From the English copy, with Additional Notes and Explanations, by Lowell Mason.

A gentleman of Musical science, who is familiar with the merits of this work, has given the following expression of his opinion: "Catel's Treatise on Harmony is one of the most deservedly popular which has ever been written. The fact that it is adopted as a standard work, by the Conservatoire of Paris is a sufficient recommendation. I doubt not that its republication in this country, will be highly gratifying to the friends of music, and that it will be a means of advancing the cause of musical science, and of promoting a knowledge of the fundamental laws of harmony and composition."

In Press—The First Steps to Thorough Bass, in Familiar Conversations between the Teacher and Pupil—From the London edition.

As above—Burrowe's Musical Primer, and Callcott's Musical Grammar. A few copies of Deane's History of Scituate.

NEW SABBATH SCHOOL BOOKS constantly received. Anecdotes of Missionary Worthies in the Moravian Church. Life of President Edwards. Written for the Amer. S. Sch. Union. Several new Sabbath School Books are now in press. Nov. 7.

NEW BOOKS.

JUST published by the Mass. S. S. Society and for sale at the Depository, No. 24 Cornhill,

THE WIDOW OF MONMOUTH; or Family Instruction. [By] the Author of Conversations on the Sandwich Islands Mission, &c.

ALSO,—A MEMOIR of William P. Hutchinson, who died at Bethlehem, N. H. aged four years, seven months and twenty days.

ALSO,—THE REFORMATION; A true tale of the Sixteenth Century. By the Author of The Stanwood Family; and Louisa Ralston. tf. *Oct. 17.* C. C. DEAN, *Agent.*

EVIDENCES OF CHRISTIANITY,

FOR Sunday Schools. Evidences of Christianity, a First Class Book for Sunday Schools, arranged by Rev. J. L. Blake, A. M. Rector of St. Matthew's Church, Boston. A second stereotype edition of this valuable work is just published and for sale by C. C. Dean, Agent of Massachusetts Sabbath School Society, The Massachusetts Sabbath School Union—Crocker & Brewster, Peirce & Parker, and Lincoln & Edmands.

From the Philadelphia World.

"We have just risen from an examination of a volume of this work, which is issued from the press of Messrs. Lincoln & Edmands, Boston, and French & Perkins, of this city. The title assumed will sufficiently explain the character of the Book; and from this it will be no *disparagement* to say, that in a compendious arrangement of a portion of the writings of the excellent Porteus, there is a perspicuity mingled with a judicious brevity, about this little work, which ought to commend it to the patronage of all engaged in the important duty of Sabbath School Instruction." Aug. 1.

MASS. S. S. DEPOSITORY, No. 24 Cornhill.

JUST Published by the Society, The African Traveller, or Prospective Missions in Central Africa.

ALSO,—For sale at the Depository, 24 Cornhill, Cheap Bound Sabbath School Books—Price nine cents, consisting of upwards of *seventy* kinds, published by the Am. S. S. Union, and the American Tract Society, &c.

ALSO,—Cheap paper cover Sabbath School Books—Prices from half cent to five cents, consisting of upwards of *Two hundred and seventy-five kinds*, published by the Am. S. S. Union, and the Am. Tract Society, &c. tf. Aug. 8. C. C. DEAN, *Agent.*

MASS. SABBATH SCHOOL DEPOSITORY.

UNDER the direction of the Mass. Sabbath School Union, is continued at the old Stand, No. 47 Cornhill, where is kept for sale a complete assortment of SABBATH SCHOOL BOOKS, including the publications of the American S. S. Union and the Mass. S. S. Union, and a great variety of miscellaneous works, suitable for S. S. Libraries. Additions are constantly making to each department.

Sabbath School Libraries furnished, as usual, at the lowest prices.
July 18. tf. HENRY J. HOWLAND, *Agent.*

INFANT SCHOOL BOOKS & APPARATUS.

OF every *approved* kind, are constantly for sale at the Massachusetts Sabbath School Depository, No. 47, Cornhill, Boston. Among them are,

Holbrook's Infant School Apparatus.

" Intellectual Toys. $3 and $5 per box.

50 kinds of lessons on sheets and cards, published by the American S. S. Union.

6 large cards of Natural History, with colored engravings, published as above.

10 Scripture Prints, on Cards, by do.

50 cards of Natural History, &c. published in Boston.

Infant School Manual, by Mrs. Howland; Infant School Hymn Book, by Mrs. Bethune; Infant School Grammar, by do.; Lessons for Infant Sabbath Schools; Hymns for Infant Minds, analyzed, &c. &c. Teachers and others are respectfully invited to call.
Aug. 22. HENRY J. HOWLAND, *Agent.*

HATS, CAPS AND GLOVES.

HERVEY WILLSON has just received his Fall Supply of HATS, CAPS and GLOVES, consisting of Beaver, Beaver nap and Imitation Beaver Hats.—CAPS, Fur Seal, Nutria, Hair Seal, Cloth and Leather of different patterns.—GLOVES, Fur and Hair Seal, Woolen, Buckskin, and Kid, with a variety of other articles usually kept in Hat Stores. 78 *Washington-street.* Oct. 10.

GERMAN MERINOS.

JUST Received from New York, 2 Cases 3-4 German Merinos, of a Superior quality, which will be sold at a VERY low price.

PRINTED MERINOS. Just Received, 1 Case 3-4 Printed Merinos, a superior article for Ladies' Cloaks. By ELIAB STONE BREWER, No. 414 Washington street, (South End.) Oct. 31.

RUSSIA DIAPERS.

ELIAB STONE BREWER has just received, 10 Bales Russia Diapers, which will be sold at a VERY low price.

FOUR HUNDRED White Peticoat Robes, of a superior quality, at 12 1-2 cents. Oct. 31.

BROADCLOTHS, CASSIMERES, VESTINGS, AND TRIMMINGS.

CUSHING, CONANT & WHITE, No. 51 Washington street, (North of Court street.) have for sale, recently received—

LONDON BROADCLOTHS, of superfine and extra-fine qualities, and best wooded dies, bottle, forest, drake neck, and invisible GREENS, regent, London, and reform BROWNS, light and dark shades of OLIVE. OLIVE GREENS. LONDON SMOKE, COFFEE BROWNS, light and dark shades of BLUE, jet and blue. BLACKS, and OXFORD MIXT.

GERMAN BROAD CLOTHS, of superfine and medium qualities, DARK OLIVES, OLIVE GREENS, mulberry and claret BROWNS, bottle and drake-neck GREENS, Oxford and steel MIXTURES, BLACKS, BLUES, and DRABS, among them are some particularly adapted for surtouts and top coats.

AMERICAN BROADCLOTHS, of superfine medium and low qualities, including a full assortment of colors, of the best manufacture.

LADIES' CLOTHS, of *fine quality*, London and French manufacture, CLARET, MULBERRY, invisible, drake neck, forest, and bottle Greens, light and dark Blues, rich shades, and Blacks.

LONDON CASSIMERES, single and double mill'd,—BLACK, BLUE, OXFORD MIX'T, steel Mixt, light and dark brown and leather BRABS, LAVENDER, and FANCY COLORS.

AMERICAN CASSIMERES, of fine and low qualities, blue, black, Oxford, steel and fancy mixtures, of every variety.

VESTINGS,—dark merino, fancy silk, best plain Florentine, satin lace, super white Marseilles, buff and white cassimere, and black Mole-skin.

PETERSHAMS, brown, olive and green.

REAL GERMAN GOAT'S HAIR CAMBLETS, of super quality, black, blue, brown, and green.

IMITATION CAMBLETS, blue and brown.

FRIEZE CLOTHS, blue, brown, mixt, olive and drab.

SCARLET PADDINGS, 3-4 and 6-4, of the best quality.

LYONS VELVETS, *very heavy*, for vests and collars, best jet and blue blacks.

BUTTONS, gilt coat and vest, black and colored lasting coat and over coat, and suspender.

SEWING SILK—SILK SERGES, of the best quality, black, brown, olive, and drab.

4-4 COLORED CAMBRICS, English and American.

SILESIA TWILLED LININGS, black, buff, straw, and slate.

NANKINS, Brown HOLLANDS, DUNDEE DUCK, &c. &c.

C. C. & W. respectfully inform merchant Tailors and Dealers, that their stock at this time comprises almost every description of Woollen Goods, particularly adapted to the season, which they will sell at low prices. Purchasers are invited to call and examine as above. eopJ1. Oct. 24.

TEMPERANCE.

Holland's Coffee House—Howard street.

THE subscribers respectfully tender their thanks to their friends and the public generally for the liberal patronage they have received, and hope their untiring exertions to please will merit a continuance of public favor; they would also give notice that they have *excluded ardent spirits* from the bar.
Boston, Nov. 7, 1832. KILBURN & DICKINSON.

FRANKLIN INSURANCE COMPANY.

THE FRANKLIN INSURANCE COMPANY give notice, that their Capital Stock is THREE HUNDRED THOUSAND DOLLARS, which is all paid in, and invested according to law; and that they make Insurance against

FIRE

on Buildings, Merchandise and other property.

They also insure on MARINE RISKS, to an amount not exceeding *Thirty Thousand Dollars* on any risk. *Office No. 44 State street, Boston.* FRANCIS WELCH, *President.*
WM. M. BYRNES, *Secretary.* 25w. Sept. 7, 1832.